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A VIEW OF THE
NEW DIRECTORIE,
AND
A VINDICATION
OF THE ANCIENT
LITURGIE
OF THE
Church of England.

In Answer to the Reasons pretended in
the Ordinance and Preface, for the abo-
lishing the one, and establishing the other.

The Third Edition.

Henry Hammond

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15/

LITUR GIE



BY THE KING.

*A Proclamation Commanding the use of
the Booke of Common-Prayer according to Law, notwithstanding
the pretended Ordinances for the New Directory.*

WHereas by a Printed Paper, dated the third of January last past, intituled, An Ordinance of Parliament for taking away the Book of Common-Prayer, and for establishing and putting in execution of the Directory for the publique worship of God; It is said to be ordained among other things, That the Book of Common-Prayer should not remain, or be from thenceforth used in any Church, Chappell or place of publique Worship within the Kingdome of England or Dominion of Wales; And that the Directory for publique Worship in that printed

ted Paper set forth, should be from thenceforth used, pursued, and observed in all exercises of publique Worship of God in every Congregation, Church, Chappell, and place of publique Worship. And by another printed Paper, dated the 23. day of August last past, intituled, An Ordinance of the Lords and Commons assembled in Parliament, for the more effectuall putting in execution the Directory for publique Worship, &c. particular directions are set down for the dispersing, publishing, and use of the said Directory, in all parishes, Chappelltries, and Donatives, and for the calling in and suppressing of all Books of Common Prayer, under severall forfeitures and penalties to be leyed and imposed upon conviction before Justices of Assize, or of Oyer and Terminer, and of the Peace, as by the said two printed Papers may appeare. And taking into our consideration, that the Book of Common Prayer, which is endeavoured thus to be abolished, was compiled in the times of Reformation, by the most learned and pious men of that Age, and defended and confirmed with the Martyrdom of many; and was first established by Act of Parliament in the time of King Edward the sixth, and never repealed or laid aside, save only in that short time of Queen Maries Reign, upon the returne of Popery and superstition; and in the first yeare of Queen Elizabeth, it was again revived and established by Act of Parliament, and the repeale of it then declared by the whole Parliament, to have been to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion: and ever since it hath been used and observed for above fourescore yeares together, in the best times of peace and plenty that ever this Kingdome enjoyed; and that it containes in it an excellent forme of Worship and Service of God, grounded upon holy Scriptures, and is a singular meanes and helpe to devotion in all Congregation; and that, or some other of the like forme, simply necessary in those many Congregations, which cannot be otherwise supplied by learned and able men, and keeps up an uniformity in the Church of England; And that the Directory, which is sought to be introduced, is a meanes to open the way, and give the liberty to all ignorant factious or evill men, to bzoach their own fancies and conceits, be they never so wicked and erroneous; and to mislead People into sin and Rebellion, and to utter those things, even in that which they make for their Prayer in their Congregations as in Gods presence, which no conscientious man can assent or say Amen to. And be the Minister never so pious and religious, yet it will breake that uniformity which hitherto hath

bath been held in Gods service, and be a meanes to raise factions and
divisions in the Church; And those many Congregations in this King-
dome, where able and religious Ministers cannot be maintained, must
be left destitute of all helpe or meanes for their publique worship and
service of God: And observing likewise, that no reason is given for
this alteration, but only inconvenience alleadged in the generall (and
whether pride and avarice be not the ground, whether rebellion and
destruction of Monarchy be not the intention of some, and sacriledge
and the Churches possessions the aymes and hopes of others, and these
new Directories, the meanes to prepare and draw the people in for all,
We leave to him who searches and knowes the hearts of men,) And
taking into Our further consideration, that this alteration is introduced
by colour of Ordinances of Parliament made without and against
Our consent, and against an expresse Act of Parliament still in force,
and the same Ordinances made as perpetuall binding Lawes, inflict-
ing penalties and punishments, which was never, before these times,
so much as pretended to have been the use or power of Ordinances of
Parliament, without an expresse Act of Parliament, to which We
are to be parties. Now lest Our silence should be interpreted by some
as a connivance or indifferency in Us, in a matter so highly concern-
ing the Worship and Service of God, the Peace and Unity of the
Church and State, and the establish'd Lawes of the Kingdome, We
have therefore thought fit to publish this Our Proclamation; And
We do hereby require and command all and singular Ministers in all
Cathedrall and Parish Churches, and other places of publique Wor-
ship, within Our Kingdome of England or Dominion of Wales; and
all other to whom it shall appertaine, that the said Booke of Common-
Prayer be kept and used in all Churches, Chappels, and places of pub-
lique Worship, according to the said Statute made in that behalfe in
the said first yeare of the said late Queen Elizabeth; And that the said
Directory be in no sort admitted, received, or used, the said pretended
Ordinances, or any thing in them contained to the contrary notwith-
standing. And We do hereby let them know, that whensoever it shall
please God to restore Us to Peace, and the Lawes to their due course
(wherein We doubt not of his assistance in his good time) We shall
require a strict account and prosecution against the breakers of the said
Law, according to the force thereof. And in the meane time, in such
places where We shall come, and find the Booke of Common-Prayer
supprest and laid aside, and the Directory introduced, We shall ac-
count

count all those that shall be ayders, actors or contribers therein, to be persons disaffected to the Religion and Lawes established: and this they must expect, besides that greater losse which they shall sustain by suffering themselves thus to be deprived of the use and comfort of the said Booke. Given at Our Court at Orford this thirteenth day of November, in the one and twentieth yeare of Our Raigne. 1645.

W D S A T E T H E R A P O.



A P R E F A C E T O T H E Ensuing Discourse.

THat the Liturgy of the Church of England, which was at first as it were written in bloud, at the least sealed, and delivered downe to us by the Martyrdom of most of the compilers of it, should ever since be daily solicited, and call'd to the same stage and Theatre, to fill up what was behinde of the sufferings of those Fathers, is no strange or new piece of œconomy in the Church of God. *This proposition I shall take liberty briefly to prove by way of introduction to the ensuing discourse, and shall hope that you will acknowledge it with me, if you but consider these severalls.*

Sect. .1.

1. That there is not a surer evidence and *ὑπόδειγμα*, by which to discern the great excellency of moderation in that booke, and so the apportionatenesse of it, to the end to which it was designed, then the experience of those so contrary fates, which it hath constantly undergone, betwixt the persecutors on both extreame parts, the assertors of the Papacy on the one side, and the Consistory on the other, the one accusing it of Schisme, the other of Compliance, the one of departure from the Church of Rome, the other of remaining with it, like the poore Greeke Church, our fellow Martyr, devoured by the Turke for too much Christian Profession, and damnd by the Pope for too little, it being the dictate of naturall Reason in Aristotle, (whose rules have seldome failed in that kinde since hee observed them) that the middle vertue

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vertue is most infallibly knowne by this, that it is accused by either extreame as guilty of the other extreame: that the true liberality of mind is by this best exemplified, that it is defamed by the prodigall for parsimony, and by the niggard for prodigality, by which (by the way) that great blocke of offence, which hath scandalized so many, will be in part removed, and the reproaches so continually heaped upon this booke, will to every discerning Judge of things, passe for as weake an unconcluding argument of guilt in it, as the scarres of a Military man doth of his cowardice, or the *πᾶν πανοῦρον φῆμα*, the every Topicke of rayling Rhetorick, *Mal. 5.* of the unchristiannesse of the person on whom they are poured out.

Sect. 3.

2. That ever since the reproaches of men have taken confidence to vent themselves against this booke, there hath nothing but aire and vapour been vomited out against it, objections of little force to conclude any thing, but onely the resolute contumacious, either ignorance, or malice of the objectors, which might at large be proved, both by the view of all the charges that former Pamphlets have produced, all gathered together and vindicated by Mr. Hooker, and that no one charge of any crime, either against the whole, or any part of it, which this Directory hath offered; which as it might in reason, make such an act of malice more strange, so will it to him that compares this matter with other practises of these times, (whose great engine hath bene the calumniari fortiter the gaining credit by the violence of the cry, when it could not be had by the validity of the proofes, most men being more willing to believe a calumnie, then to examine it) make it but unreasonable to wonder at it; It being an experiment of daily observation, that those which have no crime of which they are accusable, are therefore not the lesse, but the more vehemently accused, prosecuted, and dragg'd to execution, that the punishment may prove them guilty, which nothing else could, it being more probable in the judgement of the multitude, (who especially are considered now adaies, as the instruments to act our great designs) that a nocent person should plead not guilty, then an innocent bee condemned, which prejudice, as it might bee pardon'd from the charity wherein 'tis grounded, that they who are appointed

appointed to punish vilenesses, will not be so likely to commit them, so being applyed to usurping judges, (whose very judging is one crime, and that no way avowable, but by making use of more injustices) will prove but a piece of Turcisme, which concludes all things honest, that prove successfull, or of the moderne Divinity in the point of Scandall, which makes it a sufficient exception against any indifferent usage, that it is by some excepted against, a competent cause of anger, that men are angry at it though never so without a cause.

3. That it hath been constantly the portion, and prerogative of the Sect. 4.
best things (as of the best men) to be under the crosse, to have their good things of this world *μετὰ θανάτου*, with persecutions, Mar. 10. 30. and so no strange thing that that which is alwaies a dealing with the Crosse, should be sometimes a panting, and gasping under it; There was never any surer evidence of the cleanness of a creature amongst the Jewes, then that it was permitted to be sacrificed, the Lamb, and the Turtle emblemes of innocence, and charity, and the other Christian virtues, were daily slaughter'd and devoured, while the Swine, the *Συρίαλωτα*, and all the uncleaner creatures were denied that favour, placed under a kind of *Anathema*, or Excommunication sentence, of such it was not lawfull, no not to eate; and so it must be expected in the anti-type, that all the heat of the Satani- all impression, all the fire of zeale, the sentence to be sacrificed, and devoted, should fall as now is doth, on this Lambe-like, Dove-like creature, of a making not apt to provoke any man to rage, or quarrell, or any thing, but love of communion, and thanksgiving to God for such an inestimable donative.

4. That a Liturgy being found by the experience of all ancient Sect. 5.
times, as a necessary hedge, and mound to preserve any profession of Religion, and worship of God in a Nationall Church, it was to be expected that the enemy and his instruments, which can call destruction mercy, embroyling of our old Church the founding of a new (we know who hath told one of the Houses of this Parliament so, that they have laid a foundation of a Church among us, which if it signify any thing, imports that there was no Church in this Kingdome before that Session) should also think the destroying of all Liturgy, the only way of security to Gods worship, the no-forme being as fitly accommodated to no-Church, as the no-hedge, no-wall to the Common, or desert, the no-inclosure to the no-plantation.

Sect. 6.

5. That the eradication of Episcopacy, first Voted, then Alted, by the Ordination of Presbyters by Presbyters without any Bishop, which begun to be practised in this Kingdome, about the end of the last year, was in any reason to be accounted procemiall and preparatory to some farther degree of *ἀταξία*, or disorder, and to be attended by the abolition of the Liturgy in the beginning of this new year, (Episcopacy and Liturgy being like the *οὐρανὸν καὶ τὴν γῆν*, among the Egyptians, this Daughter to attend that Mother; as among the Barbarians when their Prince dyed, some of the noblest were constantly to bear him company out of the World, not to mourne for, but to dye with him.) Ashing that the People of this Kingdome could never have been imagined low or servile enough to bear or endure (I am sure within few years they that sat at the sterne of action conceived so, and therefore we gain by Declaration, to disavow all such intention of violence) till by such other assaies and practises and experiments, they were found to be, *satis ad servitutem parati*, sufficiently prepared for any thing that was servile, almost incapable of the benefit or reliefe of a Jubilee, like the slave in Exodus, that would not go out free, but required to be bored thorow the eare by his Master, to be a slave for ever.

Sect. 7.

6. That it is one profest act of Gods secret wisdom, to make such tryalls as this, of mens fidelity, and sense, and acknowledgment of his so long indulged favours, to see who will sincerely mourne for the departing of the glory from Israel, whether there be not some that (with the Captive Trojan Women in Homer, who wept so passionatly at the fall of Patroclus, but made that publike losse the season to powre out their private griefes) are sensible of those sufferings of the Church only wherein their interests are involved, and more necerly concerned; whether not some that count the invasion of the Revelnues of the Church a Sacriledge, a calamity, and sinne unparallell'd, but think the abolition of the Liturgy unconsiderable, a veniall sin and misery? whether that wherein Gods glory is joyned with any secular interest of our own, that which makes the separation betwixt Christ and Mammon, may be allowed any expression of our passion or zeale, i. e. in effect? whether we powre out one drop for Christ in all this deluge of tears, or whether like uncompounded self-lovers, whose only centre and principle of motion is our selves, we have passion to no spectacle but what the looking-glasse presents to us, with

with a *Πίστις* & *εὐφροσύνη*, making God the pretence, and apology, for that kindnesse which is paid and poured out unto another *σώρινη*. For of this there is no doubt, that of all the changes of late designed and offered to authority, there is none for which flesh and bloud, passions and interests of men can allow so free a suffrage, so regretlesse a consent, as this of the abolition of the Liturgy, (The sluggishnesse of unguilted men, the only thing that is affirmed to be concerned in, or to gain by it, is perfectly mistaken as shall anon appear) and were there not a God in Heaven, the care of whose honour obliged us to endeavour the preservation of it, were not a future growth of Atheisme and Prophanenesse the feared consequent of such abolition, and notorious experience ready to avow the justnesse of this fear, I have reason to be confident that no Advocate would offer Libell, no Disputer put in exception, against this present Directory; I am privy to my own sense, that I should not, I have rather reason to impute it to myselfe, that the want of any such carnall motive to stir me up to this defence, might be the cause that I so long defer'd to undertake it, and perhaps should have done so longer, if any man else had appear'd in that Argument. And therefore unless it be strange for men, when there be so many tempters abroad, to be permitted to temptations, sure Gods yeelding to this act of the importunity of Satan (who hath desir'd in this new way to explore many) will not bee strange neither.

Lastly, that our so long abuse of this so continued a mercy, our want of diligence, in assembling ourselves together (the too ordinary fault of too many of the best of us) our generall, scandalous, unexcusable disobedience to the commands of our Church, which requires that service to be used constantly in publike every day, the vanity of prurient tongues and itching ears, which are still thirsting newes and variety, but above all, the want of ardor and fervency in the performance of this prescribed service, the admitting of all secular company (I mean worldly thoughts) into its presence, preferring all secular businesse before it, the generall irreverence and indifference in the celebrations, may well be thought to have encouraged Satan to his expetitive, to the preferring his petition to God, and his importunity at length to have provoked God to deliver up our Liturgy to him and his Ministers, to oppose and maligne, to calumniate and defame, and at last to gain the countenance of an Ordinance, to con-

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demne and execute it as at this day. The Lord be mercifull to them that have yielded to be instrumentall to that great destroyer in this businesse.

Sect. 9.

I have thus far laboured to presse home that part of Saint Peters exhortation *in EpiZadu*, not to think the calamity strange which hath befallen this Church in this matter, on no other purpose, but to discharge that duty which we owe to Gods secret providence, of observing the visible works of it, that discerning our selves to be under his afflicting hand, we may, 1. Joyne in the use of all probable means to remove so sad a pressure, by humbling our selves, and reforming those finnes which have fitted us for this captivity, then 2. that we may compassionate and pardon, and blesse, and pray for those whose hands have been used in the execution of this vengeance and reproach upon the Land: and Lastly, That we may endeavour, if it be possible, to disabuse and rectify those, who are capable, by more light, of safer resolutions; To which purpose these following animadversions being designed in the bowells of compassion to my infatuated Country-men, and out of a sincere single desire that our sins may have some end or allay, though our miseries have not, (and therefore framed in such a manner, as I conceived, might prove most usefull, by being most proportionable to them, who stood most in need of them, without any oblation provided for any other shrine, any civility for the more curious Reader) are here offered to thee, to be dealt with as thou desirest to be treated at that last dreadfull tribunall, which sure then will be with acceptation of pardon, and wish that Charity (the but just return to that which mixt this antidote for thee) which will cover a multitude of finnes.

CHAP.



CHAP. I.



N the Ordinance prefixt to the Directory (being almost wholly made up of formes of Repeale) there are only two things worthy of any stay or consideration.

1. The motives upon which the Houses Sect. 1.
of Parliament have been inclined to think it necessary to abolish the Book of Common-Prayer, and establish the Directory, and those are specified to be three. First the consideration of the manifold inconveniencies that have risen by the Book in this Kingdom. 2. The resolution according to their Covenant, to reforme Religion according to the Word of God, and the best reformed Churches. 3. Their having consulted with the Learned, and Pious; and Reverend Divines to that purpose, from whence they conclude it necessary to abolish the Booke.

To this conclusion infer'd upon these premises, I shall confidently make this return, 1. That the conclusion is as illogically as Sect. 2.
any that an Assembly of wise men have ever acknowledged themselves to be guilty of, no one of the three Motives being severally of strength to beare such a superstructure, and therefore all together being as insufficient; for if the conclusion were only of the prudence, or expedience, of taking it away, somewhat might be pretended for that inference from the premises, supposing them

them true : But when 'tis of *necessity* (and that twice repeated and so not casually fallen from them) there must then be somewhat of *precept divine* in the premises to induce that *necessity*, or else it will never be induced : for I shall suppose it granted by them with whom I now dispute, that nothing is *necessary* in the worship of God, but what God hath prescribed, the *necessity of precept* being the only one that can have place in this matter, and the *necessitas mediæ*, being most improper to be here pleaded. But that there is no such *direct precept*, so much as pretended to by those three motives, it is clear, and as clear, that all together do not amount to an *interpretative precept*. For that a lawfull thing though prest with manifold inconveniences should be removed, is no where *commanded the lawfull Magistrate*, but left to his prudence to judge whether there be not conveniences on the other side, which may counterballance those inconveniences; much lesse is it commanded the inferiour Courts in despite of King and standing Law. For what ever of expedience, and so of prudence might be supposed to interpose, that may be sufficient to incline a *Wise Magistrate* to make a Law, but not any else, either to usurpe the power of a Law-maker, or to do any thing contrary to *establis'd Lawes*; there being nothing that can justify the least disobedience of Subjects to their *Prince*, or the *Lawes* of the Kingdom, but that obligation to that one superiour Law of that higher Prince, *our Father which is in heaven*, which being supposed, 'tis not all the *resolutions* and *Covenants* in the world that can make it lawfull for any so to disobey, much lesse *necessary*, any more, then the *saying Corban* in the Gospell, *i. e.* pretending a vow will free the Child from the obligation of *honouring or relieving his Father*, or then *Herod's* vow made it lawfull to cut off the head of *John the Baptist*: and then how far the *consultation with those Divines* may induce that *necessity*, will upon the same ground also be manifest to any, especially that shall remember, with what caution that Assembly was by the Houses admitted to consult, and with what restraints on them, and professions, that they were call'd only to be *advisers*, when they were *required*, but not to *conclude* any thing, either by a *generall concurrence*, or by that of a *Major part*, any farther then the *reasons* which they should offer them might prevaile with them; to which purpose

pose it was so ordered, that if any one man dissented from the rest of their Divines, his opinions and reasons were as much to be represented to the Houses, as that other of the rest of the Assembly.

By this I conceive it appears, that I have not quarrell'd causelessly with the Logick of this conclusion, the premises pretending at most but motives of *expedience*, and so as unable to infer a necessity, as a *Topicall* argument is to demonstrate, or a particular to induce an *universall*. That which I would in charity guesse of this matter, as the cause of this mistake, is my not groundlesse suspicion, that when the Presbyterians had prepared the premises, the Independents framed the conclusion, the former of these joyning at last with the other in a resolution of taking away the Book, but only on prudentiall considerations; not out of conscience of the unlawfulnessse, and proportionably setting down those reasons but prudentiall reasons; and the latter though restrained from putting conscience into the premises, yet stealing it secretly into the conclusion, so each deceiving and being deceived by each other, I am not sure that my conjecture is right in this particular, yet have I reason to insert it. 1. Because I find in many places of the *Directory* certain footsteps of this kind of composition and compliance, and mixture of those so distant sorts of Reformers. 2. Because the Presbyterians which have formerly appeared both in other and in this Kingdome (whose copy these present reformers of that party hath transcribed) have constantly avowed the lawfulnessse of Liturgy, and so cannot affirme any necessity of abolishing; witnesse *Calvin* himselfe (whom we shall anon have occasion to produce) and the practise of his Church of *Geneva*, and neerer to ourselves, witnesse those foure classes, which in *Q. Elizabeths* daies, had set themselves up in this Kingdome. These had made complaint to the Lord *Burleigh* against our Liturgy, and entertained hopes of obtaining his favour in that businesse about the year 1585. he demanded of them, whether they desired the taking away of all Liturgy, they answered, no, he then required them to make a better, such as they would desire to have settled in the stead of this. The first Classis did accordingly frame a new one, somewhat according to the *Geneva* forme: But this the second Classis disliked,

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disliked, and altered in 600. particulars; that again had the fate to be quarrell'd by the third Classis, and what the third resolved on, by the fourth; and the dissenting of those Brethren, as the Division of tongues at *Babel*, was a faire means to keep that Tower then from advancing any higher. Nay even for our neighbour of *Scotland* themselves, what ever some of them of late have thought fit to do, since they became Covenanters, (in animosity perhaps and opposition to that terrible *mormo*, the Liturgy, sent to them from hence) we know that they were Presbyterians formerly, without seeing any necessity of abolishing Liturgy.

Sect. 4.

Ths no newes to tell you that M. *Knox* wrote a Liturgy, where in there is frequent mention of the daies of Common-Prayer; and among many other particulars, these ensuing, worthy your remarke. 1. Plain undisguised confessions of such faults, which this age, though as notoriously guilty of as they, will not put into publike formes, or leave upon record against themselves, as, *That for the pleasure and defence of the French they had violated their Faith, oft breaking the leagues of unity and concord, which their Kings and Governours had contracted with their Neighbours,* and again, *that for the maintenance of their friendship, they have not feared to break their solemne oathes made unto others.* To which I might adde, from another Confession, that *Whoredome and Adultery are but pastimes of the flesh, crafty dealing deceit and oppression is counted good conquest, &c.* but that it would looke too like a Satyre against some part of that Nation at this time thus to specific. 2. Their great sence and acknowledgmen of obligations from this Kingdome of *England*, and not only prayers for continuance of peace between *England* and *Scotland*, but even execrations on all (and so sure on those their successours of this age) which should continue or contribute ought toward the breaking of it, the words are these. *Seeing when we by our power were altogether unable, &c. thou didst move the hearts of our neighbours (of whom we had deserved no such favour) to take upon them the common burthen with us, and for our deliverance, not only to spend the lives of many, but also to hazard the estate and tranquillity of their Realme, Grant unto us that with such reverence we may remember thy benefits received, that after this in our default, we ne-*

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ver enter into hostility against the Nation of England, suffer us never to fall into that ingratitude and detestable unthankfulness, that we should seek the destruction and death of those whom thou hast made instruments to deliver us from the tyranny of merciless strangers, [the French.] Dissipate thou the Counsells of such as deceitfully travaile to stirre the hearts of either Realme against the other, let their malicious practises be their own confusion, and grant thou of thy mercy, that love, and concord, and tranquillity may continue and increase among the inhabitants of this Island, even to the coming of our Lord Jesus Christ. 3. That some of their formes of words are directly all one with ours, others with some small additions retaining our formes, as in the Prayer for the King, and the Exhortation before the Sacrament, and the adjuration of the Parties to be married will appeare. 4. That on their day of Fast (though that be with great care provided and ordered to be the Sunday twice together, quite contrary to the Canons and custome of the Primitive Church, yet) 'tis then appointed, that *the Minister with the People shall prostrate themselves, &c.* a posture of most humble bodily adoration, made to reproach those who will not so much as recommend or direct any one kind of corporall worship or gesture of humiliation in all their *Directory*. The enlarging to this mention of particulars I acknowledge to be a digression. But the presenting to your knowledge or remembrance this *Scottish* Liturgy is not; By which superadded to the former, and by much more which might from other Churches be added to that, it briefly appears what is or hath been the uniforme judgment of the Presbyterians in this matter, directly contrary to the concluded necessity of abolishing.

Which necessity on the other side the Independents have still asserted, and for that and other such differences have avowed their resolutions to be the like scourges to them as they have been to us, professing (and *ad homines*, unanswerably proving the reasonableness of it) to reforme the *Geneva* reformation (as a first rude and so imperfect draught just creeping out of Popery there, and therefore not supposable to be compleat at the first assay) as the *Presbyterians* upon the same pretences have design'd and practised on our *English* Reformation.

All this I have said against the concluded necessity in case, or Sect. 6.

on supposition that the premises were true, but now I must add the falseness of those also, and then if the necessity will still remain, I must pronounce it a piece of Stoicall fatality, an insuperable unruly necessity indeed, that will acknowledge no Lawes, or bounds, or limits to confine it.

Sect. 7.

And first for the manifold inconveniences, if that phrase denote those severalls which in the Preface to the *Directory* are suggested, I shall in due place make it appear.

1. That there are no such inconveniencies.

2. That greater then those may easily, and hereafter shall be produced against their *Directory*, and consequently that, although true inconveniencies were supposed sufficient to inferre a necessity of abolition, yet such only pretended names of inconveniency, such *Chimera's* and *Mormo's* (especially over-balanced with reall ones in the other scale) would be abundantly insufficient to do it. But if the manifold inconveniences have a larger prospect to referre to, we shall conclude it very uncharitable not to mention those, which might possibly have had the same effect with us as with them, convinced us also to be their Proselytes, and in the mean time very unjust to put so uncertain an equivocal phrase into a law, which we have no Criterion, or nomenclature to interpret; but beyond all, very imprudent to mention and lay weight on such sleight and such no inconveniencies afterward specified, when others might have been produced better able to bear the envy of the accusation.

Sect. 8.

As for your resolution, if it went no higher then the *Covenant*, and that but to reforme Religion, according to the Word of God, and the example of the best reformed Churches, I am sure it cannot oblige or so much as incline you to take away that Book, there being nothing in it. 1. Contrary to designe of Reformation. 2. Contrary to the word of God, or 3. Contrary to the example of the best reformed Churches.

Sect. 9.

Not 1. to Reformation, for Reformation is as contrary to abolition of what should be reformed, as cure to killing; and if it be replied, that the abolition of Liturgy, as unlawfull may be necessary to the reforming of Religion, I shall yeeld to that reply on that supposition, but then withall adde, that Liturgy must first be proved unlawfull, and that testified from divine infallible principles;

ciples; which because it is not thorow this whole Book so much as pretended, both that and the second suggestion from the Word of God must necessarily be disclaimed, and then the example of the best reformed Churches will soon follow, not only because all other Reformed Churches ordinarily known by that Title, have some kind of Liturgy, and that is as contrary to abolition, as the continuing of ours without any change, but because no *Reformation* is to be prefer'd before that which cuts off no more then is *necessary* to be cut off, and *which* produces the *Scripture rule*, the *sword of the Spirit* for all such amputations; and therefore the *Church of England*, as it stands *established* by Law is avowable against all the Calumniators in the world, to be the *best* and *most exemplary reformed*; so farre, that if I did not guesse of the sense of the Covenant more by the temper then words of the Covenanters, I should think all men, that have *Covenanted to reforme after the example of the best Reformed Churches*, indispenably obliged to conforme to the King-Edward, or Queen Elizabeth-English Reformation, the most regular perfect pattern that *Europe* yeeldeth.

As for the truth of the last affirmation that they have *consulted with the Divines* called together to that purpose, although I have no reason to doubt of it, yet this I know, that very many of the learned't there present, were, immediately before their imbarcking in that imployment, otherwise minded, and that therefore so suddain an universall change of minds favours either of some strong *charme*, or *strange inconstancy*, and I shall make bold to aske this Question of that whole number of Divines, whether I should do them wrong in affirming, that there yet are not ten Divines in that number that think all Liturgy unlawfull, and consequently that it was *necessary* (not to reforme, but) to *abolish* our Booke, which is the stile of the *Ordinance*. If this challenge of mine may not be answer'd with a plain punctuall subscription of so many to the condemnation of all Liturgy as unlawfull, I am sure this is an Argument, *ad homines*, unanswerable. And the ground of my challenge, and of my specifying that number, is the relation we have oft had of the but seven dissenting Brethren, *i. e.* the but so many of the Independent Party among them, which upon my former ground I now suppose the

only mortall enemies to all Liturgy. But if I am mistaken, and this be the common sense of those Assemblers; then have I reason to add to my former complaints this other of their so over-cautious expressions, which through this whole Book hath not once intimated either the whole or any part to be *unlawfull*, but only quarrel'd the *inconveniencies*, which suppose it otherwise, to be *lawfull*.

Sect. II.

And thus much might suffice of the first observable in the Ordinance, the concluding this abolition to be necessary. But because I would foresee and prevent all possible rejoinder, and because I would here interpose some considerations which would otherwise take up a larger place, I shall suppose the Presbyterians may have another motion of the word *necessary*, of a lower importance then this under which we have hitherto proceeded against them (though still the Independents, whose judgment is not wont to be despised in the framing of *Ordinances*, cannot be imagined to take it in any other) and that is, that it shall signifie only a *Politick necessity*, or that which is necessary, if not to the *being*, yet to the *well being*, i. e. to the *Peace and prosperity* of this Kingdome. Now because there be two parts of every Christian Kingdome, a *State* and a *Church*, and so two branches of Policy, *Civill* and *Ecclesiasticall*, I shall not undertake to be so far Master of their sense, as to pitch upon either as that wherein they affirme this *abolition necessary*, but say somewhat to both, and to shew that it is not *necessary* in either sense of *Politick necessity*.

Sect. II.

And first that the abolition of Liturgy cannot have so much as a benigne influence on the *State*, much lesse be *necessary* to the prosperity of it, I shall inferre only by this vulgar aphorisme, that any notable or grand mutation, if from some higher principle it appear not *necessary* to be made, will be necessary not to be made, at least not to be made *suaviter*, altogether, but only by degrees and prudent dispensings. I shall not any farther enlarge on so plain a theme, then to mention one proportion or resemblance of this truth in the naturall body observed by the Physicians in the cure of an hydropicall patient, who, when the body lyes covered with such a deluge of water, that it proves *necessary* to make some *stuce* to let out the burthenous superflu-

ty, do not yet proceed by any loose way of letting out all at once, because the violent *effluviū*, or powring out of Spirits constantly consequent to that, would certainly destroy the Patient, and endanger him on dry ground, as much, or more, then in the midst of those waters; but the method is a *μεγάλην ὁρίαν*, the making so small a hole in the skin, that shall drain the body by insensible degrees by drawing out a little at once, and never above a pint at a time, though many gallons are designed to pass by this way of evacuation. I shall adde no more to this resemblance, but that the totall violent illegall abolition of Liturgy in a settled Church, is certainly of this nature, and being super-added to the change of the Government into a Forme quite contrary to that which for 1600 years hath prevailed in the universall Church of Christ, there settled by the Apostles, may be allow'd the stile of *insignis mutatio*, a mutation of some considerable importance to a Christian State, which being admitted altogether without any preparative alleviating steps, will (by the rapid sudden motion at least, if there were nothing else) have a dangerous influence upon the whole body, of which the cunningest diviner cannot at this instance foresee the effects, or prevent the emergent mischiefs which succeeding times may discover. If it be said, that this abolition is now *necessary to conclude the present Warre*, and that be affirmed to be the *Politick necessity* here meant, I answer, that if it were able to do that, I should acknowledge it the strongest argument that could be thought on to prove it *Politically necessary*, this Warre being so unnecessarily destructive, and any thing that could rid us of that, so strongly convenient, that if Conscience would permit the use of it, I should allow it the title of necessary. But to make short of this, no man can believe that these Armies were raised or continued to subdue the Common Prayer-Booke, for, besides that there was a time when 'twas found necessary for the Houses to declare, that they had no design to take away that Book, for feare the People should be disoblighd by it, and another when the Earle of *Essex* his Army exprest some kindnesse to it; 'Tis now confest by the pretenders of both Perswasions, Presbyterians and Independents, one that they doe not, the other that they must not take up Armes for Religion, and so that kind of politicall necessity of abolishing.

abolishing the Book is, and by themselves must be disclaimed also.

Sect. 12.

Now for the second branch of this necessity, that which is in order to Ecclesiasticall or Church-policy, we shall take liberty in this place to consider this matter at large, because it may perhaps save us some pains hereafter, and because their pretending of this necessity of doing what they do, is a tentation, if not a challenge to us to do so, and then we shall leave it to the Reader to judge what grounds may hence be fetcht for this pretended necessity. And this must be done by laying together the severall things that are in our *Liturgy*, and are purposely left out in the *Directory*, and so are as it were the Characteristicall note, by which the *Directory* is by the Assemblers designed to differ from our *Liturgy*, as so much food from poyson, Christian from Antichristian (if Necessity be properly taken,) or (if improperly for that which is necessary only to the well being) as a more perfect and more profitable, from that which, if it be so at all, is not either (in their opinion) in so high a degree.

Sect. 13.

Now the severalls of our *Liturgy* which are purposely avoyded in this *Directory*, I have observed to be principally these; Of those that are more extrinsecall, fixe.

1. The prescribing of Formes, or *Liturgy* it selfe.
2. Outward or bodily worship.
3. Uniformity in performing Gods service.
4. The Peoples bearing some part in the service.
5. The dividing the Prayers into severall Collects, and not putting them all into one continued Prayer.
6. The Ceremonies of kneeling in the Communion, of Crosse in Baptisme, of Ring in Marriage, &c.

Then of those that are intrinsecall, and parts of the Service.

1. The Absolution, in the beginning of the Service next after the Confession, and before the Communion, and in the Visitation of the sicke.
2. The Hymnes, the Introite, the Te Deum, &c.
3. The use of the Doxology or giving glory to God.
4. The Confession of the Faith in the Creeds.
5. The frequent repeating of the Lords Prayer, and the Prayers for the King.

6. The

6. The observation of the divers Feasts commemorative, not only of Christ, but of Saints departed, and assigning Services, Lessons, Epistles, and Gospels, and Collects to them.
7. The reading of the Commandements, and the Prayers belonging to that Service.
8. The order of the Offertory.
9. Private Baptisme.
10. A prescript forme of Catechisme.
11. Confirmation.
12. The solemnities of burying the dead.
13. Thankesgiving after Child-birth.
14. Communion of the sick.
15. The Service containing the Commination.
16. The observation of Lent, and the Rogation, and I would add also of the Ember weekes.

This may seem too loose a taske, to enlarge on each of these, and yet we are in justice to this Book, and for an answer to the pretended Necessity of abolishing it, obliged to do so, as briefly as it may, only so farre as may serve to give the Reader a view of the lawfulness at least, and withall of the usefulness of each of these, and consequently of no-appearance of reason why it should be thought necessary to abolish any one of them, much lesse of all the rest for that ones sake.

And first for the prescribing of Formes of Prayer, or Liturgy it selfe, we shall referre it to judgment whether it be necessary in Ecclesiasticall Policy, i. e. strongly conducing to the benefit and edification of a Church to interdict or banish it out of the Kingdome, when we have proposd these few things concerning it. Sect. 14.

1. The example of God himselfe and holy men in the Old Testament, prescribing set Formes of blessing the People to be used daily by Aaron and his Sonnes, *Numb.* 6. 23. The Lord blesse thee and keep thee, &c. set Formes for the People to use themselves, *Deut.* 26. 3. 5. Thou shalt say before the Lord, A Syrian, &c. as also at the going out of their Armies, *Deut.* 20. 3. and of Thankesgiving, *Exod.* 15. 1. made by Moses, and it seems learnt by heart by all the people; and in the same words used again by Miriam, *v.* 21. and so it appears, *Isa.* 38. 20. that Hezekiah did not only forme a set thankesgiving, but used it all the daies of his life;

life, and the same *H Ezekiah*, 2. *Chron.* 29. 30. in his thanksgiving commanded the *Levites* also to sing praises to God with the words of *David* and *Asaph*, i. e. Formes already prepared to his hand by those sacred Pen-men.

Sect. 15.

2. The practise of the Jewes since *Ezra's* time constantly using set Formes of Prayer by way of *Liturgie*; For this I shall produce no other prooffe then the testimony of a learned Member of their Assembly, *M. Selden* in his notes on *Entychius*, vouching all his affirmations out of the ancient records of the customes of the Jewish Nation, from whom, that they may be of authority with you, I shall transcribe these severalls, *That certain formes of praying, which were to be used by every one daily by Law, or received custome, were instituted by Ezra and his house, i. e. his consistory. That the Jewes about the end of the Babylonish Captivity had their ancient manners as well as language so depraved, that without a Master they either were not able to pray as they ought, or had not confidence to do so. And therefore that for the future, they might not recede either in the matter of their prayers (through corruption) or expression (through ignorance) from that forme of piety commanded them by God, this remedy was applyed by the men of the great Synagogue, Ezra and his 120. Collegues, (where by the way is observable one speciall use and benefit of set Forms, not only to provide for the ignorance, but to be an hedge to the true Religion, to keep out all mixtures or corruptions out of a Church: To which purpose also the Councells in the Christian Church have designed severall parts which we still retain in our Liturgy, a reall and a valuable benefit if it were considered.) That of this kind there were 18. Prayers or Benedictions call'd in the Gemara composed or appointed Prayers, That the three first of these, and the three last respected the glory of God; the twelve other intermediate were spent on those prime things that were necessary, either to the whole People or every particular man, (proportionable to which perhaps it is, that our Saviour who accommodated most institutions of his Baptisme and his last Supper, &c. to the customes of the Church, did also designe his prayer, as it is set downe in *Matthem*, though not according to the number of the Jewish prayers, yet to the generall matter and forme of them, the three first branches of it, and the conclusion, which may passe for three branches*

P. 41.

P. 42.

P. 43.

branches more, referring to the glory of God and the other intermediate to our private and publike wants.) That *these Prayers were to be learnt by every man, that the Prayers of the unskillfull might be as perfect as of the most eloquent. That every act or praying was begun with Psal. 51. 15. O Lord open thou our lips, and our mouths shall shew forth thy praise* (the very forme of words still retain'd in Saint James his Liturgy, and in ours before the Introite) and concluded with Psal. 19. the last verse, *Into thy hands, &c.* That of these 18. Prayers no one was to be omitted, that if any other were added, they were counted of, like free-will-offerings, as the other were answerable to the prescribed, and were called by that name. That the additions might be made only in those Prayers which concern their own wants, because those were capable of variation, but not to those that concern'd God. That on Sabbath and Feast-daies no man might use a voluntary prayer. That about the time of the Jewes destruction Gamaliel and his Sanhedrim added a 19. Prayer, and after him others, so that at length the daily service grew to an 100. Prayers. That it is likely that the Pagans came to use their set Formes in their Sacrifice also, (and perhaps the Mahumedans too) by the example of the Jewish Church, for which he there refers the Reader to many Books of the Learned. I conceive the authority of this Gentleman hath not beene despised by the House of Commons, and the Assemblers (when it hath chanced to agree with their designs or interest) and therefore I have thus farre, as an Argument *ad homines*, insisted on it.

P. 44.

P. 48.

P. 49.

P. 50.

P. 55.

3. The not onely practise, but precept of Christ in the New Testament who did not only use himselfe a set forme of words in prayer, three times together using the same words, *Mat. 26. 44.* and upon the crosse in the same manner, praying in the Psalmists words, only changed into the Syriack dialect, which was then the vulgar: but also commanded the use of those very words of his perfect forme, which it seems he meant not only as a pattern, but a forme it selfe (as the Standard weight, is not onely the measure of all weights, but may it selfe be used) *Luk. 11. 2. when you pray, say, Our Father, &c.* which precept no man can with a good conscience ever obey, that holds all set formes necessary to be cast out of the Church.

Sect. 16.

4. The practise, not only of John the Baptist, who taught his Sect. 17.

D

Disci-

Disciples to pray, Luk. 11. 1. (which occasioned Christs Disciples to demand, and him to give them a forme of Prayer) but especially of the Apostles, of which we find intimations *1. Cor. 14. 26.* *when you come together every one of you hath a Psalm*, which sure referres to some of the Psalmes of *David* or *Asaph*, used then ordinarily in their devotions, (and that as even now I said, authorized by the example of Christ himselfe upon the Crosse, who it is thought, repeated the whole 22. Psalm, it is certaine the first verse of it, *My God My God why hast thou forsaken me*) and so certainly a set forme, and that of Prayer too (of which thanksgivings and Prayes are a part.) But because every one *had* his severall *Psalm*, it is therefore reprehended by the Apostle, as tending to *confusion*, and by that consequence, Saint *Pauls* judgment is thence deducible for the joyning of all in the same form, as being the only course tending to *edification* in the end of that verse, and then sure 'twould be hard, that that which the Apostle conceived the only course for *edifying*, should now be *necessary* to be turn'd out of the Church, as *contrary to edification*. Farther yet, 'tis clear by text, that the Apostles when they met together, to holy duties (such are Fasting, Prayer, receiving the Sacrament) continued very long time, sometimes a whole day together. This being too much to be alwaies continued in the Church, and unsuteable to every mans businesse, is said to have been the occasion that *S. James* first made choice of some speciall Prayers most frequently by them used, which was after called his *Liturgy*, which (or some other in the disguise of that) the Greek Church still use on solemne daies. This also being of the longest for every daies use, *St. Basil* is said to have shortned, and that again *St. Chrysostome*; how certain these reports are, I shall not take upon me to affirme, but only adde, that the Greek Church, who are most likely to know the truth of it by their records, do retain all these three *Liturgies*, and would loudly laugh at any man that should make doubt whether *St. James*, *S. Basil*, and *S. Chrysostome*, were not the Authors of them. 2. That the judgement of that Church (if they are deceived also, and may not be thought worthy to be heeded by our Assemblers) is yet an argument of great authority to any prudent man, if not that these *Liturgies* were purely the same with those that were writ-

ten by that Apostle, and those holy men, yet that there were such things as *Liturgies* of their penning. The like might be added of that short forme of St. *Peters*, which alone they say was used in the Roman Church for a great while, till after by some Popes it was augmented, and the same of St. *Marks* Liturgy. I am sure S. *Augustine* speaking of some formes retained in the Church, and still to be found in our *Liturgy*, particularly that of *Sursum corda*, Lift up your hearts, &c. saith, that they are *verba ab ipsis Apostolorum temporibus petita*, words fetcht from the times of the Apostles, which supposes that they did use such Formes. And for that particular mention'd by S. *Augustine*, it is agreeable to the Constitutions of the Apostles, l. 8. c. 16. (which collection if it be not so antient as it pretends, doth yet imitate Apostolicall antiquity) and so in S. *James's*, and *Basils* and *Chrysostomes* Liturgy in the same words with our Booke as farre as to the word [*bounden*] and for many other such particular Formes used by us, we find them in *Cyril of Hierusalems Catechisme*, one of the antientest Authors we have, and then that it should be necessary for the Church to turne out what the Apostles had thus brought into it, will not easily be made good by our Assemblers.

5. The practice of the universall Church from that time to Sect. 18.

this, which is so notorious to any that is conversant in the writings of the Antient Fathers, and of which so many testimonies are gathered together for many mens satisfaction by *Cassander*, and other writers of the *Liturgica*, that 'twere areproach to the Reader to detain or importune him with testimonies of that nature. To omit the practice of * *Constantine*, who prescribed a forme for his Souldiers (a Copy of which we have in *Euseb. de vit. Const. l. 4. c. 20.*) I shall only mention two grand testimonies for set Formes, one in the 23. Canon of the third Councell of *Carthage*, *Quascunq; sibi preces aliquis describet non iis utatur, nisi prius eas cum instructoribus fratribus contulerit*, No man may use any Prayers which he hath made, unlesse he first consult with other learned Christians about them, and the other more punctuall, *Concil. Milev. c. 12. Placuit ut preces que probata fuerint in Concilio ab omnibus celebrentur. Nec alie omnino dicantur in Ecclesia, nisi que à prudentioribus tractantur, vel comprobata in*

* The same *Constantine* in his Palace imitating the orders of the Church, among other things, *ἐὐχαριστίας ἀντιδίδωμι*, tendred Set Prayers, *Euseb. de vit. const. l. 4. c. 17.* And so it is said of the Nobles about him, that they used *ἐὐχαριστίας βασιλεὺς οἰκταί*, Prayers that

the Emperour
liked, and were
all brought by
him, τὰν
τῶν ἀρχιερέων,
&c. to pray the
same prayers
all of them, e-
ven in private.
6. 18.

Synodo fuerint, ne forte aliquid contra fidem, aut per ignorantiam, aut per minus studium sit compositum. It was resolv'd on, that the Prayers that were approv'd in the Councell should be used by all, and that no other should be said in the Church but those that had been weigh'd by the more prudent, or approv'd in a Synod, lest any thing, either through ignorance or negligence should be done against the Faith. Instead of such Citations (and because whatsoever argument is brought from that Topick of Ecclesiasticall tradition, is now presently defamed with the title of Popish and Antichristian, because forsooth *Antichrist* was a working early in the Apostles time, and every thing that we have not a mind to in antiquity, must needs be one of those works) I shall rather chuse to mention another, as a more convincing argument *ad homines*, and that is,

Sect. 9.

6. The Judgement and practice of the Reformed in other Kingdomes, even *Calvin* himselfe in severall ample testimonies, one in his Notes upon *Psal. 20. 1.* another in his Epistle to the *Protector*. I shall not give my selfe license to transcribe these, or multiply more such Testimonies, only for the honour not only of Liturgy in generall, but particularly of our Liturgy, 'twill be worth remembring that *Gilbertus* a German, many years since, in a book of his, propounds our Book of Prayer for a sample of the Formes of the ancient Church; And for the purity of it, and thorough Reformation, that *Cranmer* procured the King *Edwards* Common-Prayer-Book to be translated into Latine, and sent it to *Bucer*, and required his judgment of it, who answer'd, that there was nothing in it, but what was taken out of the Word of God, or which was not against it, *commode acceptum, being taken in a good sense*, some things indeed, saith he, *quæ nisi quis, &c. unlesse they be interpreted with Candor, may seem not so agreeable to the Word of God, and which unquiet men may wrest unto matter of contention.* As may be seen at large in *Bucers Scripta Anglicana.* Upon this occasion that Book of King *Edwards* was again survey'd, and in those particulars, that were subject to such Cavils, corrected. After which time the quarrells about that Book were generally with the Papists (not so much with the opposite extreame) and therefore *John Ould* in Queen *Maries* daies wrote against them in defence of it, and of the King *Edwards* Reformation

Precum sol.
202. 312.

mation. And *Cranmer* made a challenge, that if he might be permitted by the Queen to take to him *P. Martyr*, and foure or five more, they would enter the lists with any Papists living, and defend the Common-Prayer-Book to be perfectly agreeable to the Word of God, and the same in effect which had been for 1500. years in the Church of Christ. This for the reputation of the Book. Then for the fruit and benefit that by the use of it redounded to Christians, take an essay by *M. John Hullier*, Fellow of Kings Colledge in *Cumbridge*, who was Martyr'd in *Queen Maries daies*, Anno 1557. and being at the stake, among many other Books that were thrown into the fire to him, it happened that a Common-Prayer-Book fell between his hands, which he joyfully receiving opened, and read till the flame and smoke suffered him not to see any more, and then he fell to prayer, holding his hands up to Heaven, and the Book betwixt his armes next his heart, thanking God for that mercy in sending him it, the relation is *M. Foxes*, and from thence the plea authentick, that *the tree that bare wholesome fruits, should not be cut down by the Law*, *Acts and Moni* *p2g. 1818.* *Deut. 10. 20.* even when Warre was to be made on a City, and as *Maimon*: addes *l. de Idol.* though it were worhipt for an Idol, and if that which was then of so dearest use be now so necessary to be cast out, it is an ill indication of the times into which we are fallen.

7. The reasons on which the very Heathens themselves took up the same practice, which was uniuersall (it seems) through all the World, more Catholick then the Church it selfe. To this purpose beside those Authors which *M. Selden* referres to, I shall only adde these three testimonies, first of *Plato*, *l. 7. de leg.* where he commands, That *whatever Prayer or Hymnes the Poets composed to the Gods, they should first shew them to the Priests* (as if they were in a manner leproous till then) *before they publish them, lest they should aske euill things instead of good*, (an infirmity that these daies are very subject unto) The second in *Thucyd.* *l. 6. p. 434.* *Εὐχας ποιούμενας πρὸ τῆς ἀναγνώσεως κατὰ ναυὸν ἢ ἐνδὸν ἡρώου* *ταύτας δὲ ἱεροὶ καὶ πύθοι ἐποιοῦντο.* Set formes for severall occasions, and a common joynt sending them up to heaven. The third in *Alexander ab Alex.* *l. 4. c. 17.* That the Gentiles read their Prayers out of a Book before their Sacrifices, *Nè quid præposterè dicatur, aliquis ex scripto* *praire*

praire & ad verbum referre solitus est, That the work might not be done preposterously. Which two reasons of theirs, the one lest they should stray in the matter of their Prayers, the other lest offend in the manner, may passe for Christian reasons, as seasonable with us, as they were among them. And no necessity that those reasons should be despised by us neither.

Sect. 21.

8. The irrational conclusions, or shortnesse of discourse of those which are against set formes, especially in two things, the first observed by D. Preston (whose memory is, I hope, not lost among these Assemblers) and made use of in a printed worke of his to the confuting of them. That while they in opposition to set Formes require the Minister to conceive a Prayer for the Congregation, they observe not, that the whole Congregation is by that means as much stinted, and bound to a set Forme, to wit, of those words which the Minister conceives, as if he read them out of a Book. 2. That the persons with whom we have now to deale, though they will not prescribe any Forme of Prayer, yet venture to prescribe the matter of it in these words, pag. 14. *the Minister is to call upon the Lord to this effect*: Now why the prescription of the matter is not the stinting of the Spirit, as well as the forme of words (unlesse the Spirit, like the Heathen Mercury be the God of eloquence, and be thought to deale in the words only) or why the promise of *dabitur in illâ horâ*, it shall be given you in that houre, should not be as full a promise for matter, as for expressions; especially when that Text forbids care or provision, *τις ἡ, τι*, not only *how*, but *what* they should *speak*, and the promise is peculiarly for the *τι*, it shall be given you what you shall speak, and this is it, that is attributed to the Spirit, v. 20. (from whence if I should conclude, that the Holy Ghost taught the Disciples onely the matter of their answer; and they themselves were left to put it in Forme of words, there is nothing in that Text against that assertion; and that it was so in their penning of the New Testament, many probable Arguments might be produced if it were now seasonable,) and consequently, why the prescribing of one should not be unreasonable in them, that condemne all prescribing of the other, I confesse is one of those things, which my charity hath made me willing to impute to the shortnesse of discourse, because I am unwilling

ἡ γὰρ τοῦ
ἀποστόλου, Αἰ. 14.
12.

Mat. 10. 19.

willing to lay any heavier charge upon it.

From all which considered, and a great deale more which Sect. 22, might be added from the usefulness of known Formes to those, whose understandings are not quick enough to go along with unknown, and if they have no other, are fain oft times to return without performing any part of so necessary duty of prayer in the Church, from the experience of the effects of the contrary doctrine, the many scandalous passages which have fallen from Ministers in their extemporary Prayers (of which meer pity and humanity, civility and mercy to Enemies, restraines us from inserting a large Catalogue) and the no manner of advantage above that which set Formes may also afford, but only of satisfaction to the itching eare, exercise and pleasure to the licentious tongue, and the vanity of the reputation of being able to performe that office so fluently (which yet is no more then the *Rabbins* allow *Achisophel*, that he had every day three new Formes of Prayer) or of having a plentiful measure of the Spirit; which is beleev'd to infuse such eloquence, I shall now conclude it impossible that any humane eye should discern a *Necessity*, in respect of Ecclesiasticall policy, or edifying the Church, why all Liturgy should be destroyed, not wash't, not purg'd with Sope, such any *Reformation* would be, but torne and consumed with nitre, for such is *abolition*, why it should suffer this *Ostracisme*, (unlesse as *Aristides* did for being too vertuous) be thus vehemently first declaimed, and then banish'd out of the Church.

Secondly, for *outward bodily worship* 'tis particularly prohibited by the *Directory* at one time, at the taking of our seates or places when we enter the Assembly, (directly contrary to that of *Isidor*, *si quis veniat cum lectio celebratur adoret tantum Deum*, if any come in, when the Lesson is a reading, let him only performe adoration to God, and hearken to what is read) and never so much as recommended at any time, nor one would think, permitted in any part of their publick service, like the *Persians* in *Strabo* l. 15. that never offer'd any part of the flesh to the Gods in their sacrifices, kept all that to themselves, τοῖς θεοῖς ἐδίδου ἀπὸ τετραγώντων μέρους, supposing the Gods would be content with the soules, which in the

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De div. Off. c. 10.

the blood were poured out and sacrificed to their honour, *ἡ δὲ λειτουργία τῶν τῶν ἱερῶν ἀποβαίνει τὸν θεόν, ἀλλὰ δὲ ἡ θύρα* they said that the Gods wanted and desired the foules for a sacrifice, but not any thing else; of which People *Herodotus* l. i. hath observed that they had neither Temples nor Altar, and laugh'd at them which built either, but went to the top of some hill or other, and there sacrificed, preferring such naturall Altars before any other. The former of these is the avowed Divinity of these men (and might perhaps have been attended with the latter too, were it not that there be so many Churches already built conveniently to their hands.) Instead of which, our *Liturgy* hath thought fit not only to recommend but prescribe bodily worship, first by directing in the *Rubrick* what part of service shall be performed kneeling, then by reading the *Venite*, where all encourage and call upon the others to worship, and fall down, and kneele, &c. to worship, i.e. adore, which peculiarly notes bodily worship, and so surely the falling down, and kneeling before the Lord. And of this I shall say, that it is 1. An act of obedience to that precept of glorifying God in our bodies, as well as soules. 2. A transcribing of Christs Copy, who kneeled, and even prostrated himselfe in Prayer: of many holy men in Scripture, who are affirmed to have done so (and that affirmation written for our example) and even of the *Publican*, who though standing, yet by standing a far off, by not looking up, by striking his breast, did clearly joyn bodily worship to his prayer, of [*Lord be mercifull to me a sinner*] used at his coming into the Temple, and in that posture thrived better then the *Pharisee* in his loftier garbe, went away more justified, saith our Saviour, as a vessell at the foot of a hill, will (say the Artists) receive and contain more water, then the same or a like vessell on the top of it would be able to do (and he that shall do the like, that shall joyn adoration of God, and nothing but God, to the use of that or the like fervent ejaculation at his entrance into Gods house, will sure have Christs approbation of the *Publicans* behaviour, to justify him from any charge of Superstition in so doing) and besides 3. The most agreeable humble gesture, and so best becoming, and * evidencing and helping the inward performance of that most lowly duty of Prayer, and consequently that it may

*Vide Clav. in
Sacr. Bos. c. 1.*

* Cum hi motus
corporis fieri nisi
motu animi pre-
cedente non pos-
sint, eisdem rati-
onibus exterioris vi-
sibiliter factis
ille interior in-
visibilis augetur.
*Aug. l. de cura
pro mor. 5.*

may be charg'd with blasphemy; as well and as properly, as with superstition, and probably would be so, if the latter were not the more odious of the two : and indeed why kneeling or bowing should be more lyable to that censure, then either mentall or orall prayer, there is no reason imaginable, it being as possible that one may be directed to a false object (and so become Idolatrous, or superstitious in the true notion of those words (as they denote the *worship of Idols, or dead men, daemons, or superstitious*) as the other, and (for the improper notion of *Superstition*) the one again as much capable of being an excess in Religion (the mind or tongue being as likely to enlarge and exceed as the body) or of using a piece of false Religion, as the other, the bodily worship duely performed to God, being the payment of a debt to God (and no doubt acceptable, when 'tis paid with a true heart) and no way an argument of want, but a probable evidence of the presence and cooperation of inward devotion, as I remember *Nazianzen* saith of his Father, *Or. 8.* πλὴν τὸ φαινόμενον, πλειότερον δὲ τὸ κρυπτόμενον, *he shewed a great deale in the outside, but kept the greater treasure within in the invisible part.* And on the other side, the stiffnesse of the knee, an argument of some eminent defect, if not of true piety, yet of somewhat else, and Christs prediction, *Joh. 4.* that *the time should come that the worshippers should worship God in spirit and truth,* (being not set in opposition to bodily worship, but to the appropriating it to some singular places, *Jerusalem, or that Mountain*) not producible as any apology or excuse for such omission. To these brieffe intimations I shall need adde no more, when the conclusion that I am to inferre is so moderate, being only this, that it is not necessary to turn all bowing or kneeling, or bodily worship out of the Church, (were there any superstition in any one or more gestures, this were too great a severity, to mulct the Church of all, above the proportion of the most unlimited arbitrary Court, whose amercements must alwaies be within the compasse of *salvo contentamento*, which this will not be, if there be no competency of bodily worship left behind) and that the *Liturgie* doth better to prescribe it at fit times, then the *Directory* to omit all mention of it at all times, unlesse by way of dislike and prohibition. Which conclusion will be the more easily evinced against

them, by asking them whether in their Family-Parlour-Prayers, or in their private Closet Prayers, they do not approve and practice that gesture; which as I believe in charity they do, so I must from thence inferre, that by them *the House of God*, is the only place thought fit to be despised. And if it be replied, that the *Directory* forbids not kneeling, but only commands it not, leaving it free to use or not to use, I answer, 1. That the effect of this liberty is very remarkable among them, and equall to that of a prohibition, no man almost of their perswasion ever kneeling in their Churches. 2. That the never so much as recommending it, is very near a forbidding of it. 3. That *bowing* or *adoration* is directly forbidden once (which, by the way, is as much the defining of a Ceremony, viz. that of standing or going upright, and so as contrary to the Independents perswasions, and to the great clamorous complaint for *Liberty* in Ceremonies, as any prescription of *kneeling* or *bowing* can be.) 4. That kneeling also is at the receiving of the Sacrament forbidden, by necessity of consequence, sitting being prescribed, and therefore that that reply or excuse is false also. And so now what *speciall advantage* this is like to bring in to this Church of ours, to have the Bodies of negligent, or prophane, or Factions men left (without any so much as an admonition) to their own inclinations, and so what depth of Ecclesiasticall policy there was which made this change so *necessary*, I desire may now be judged.

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Thirdly, *For uniformity in that Service*; (which our *Liturgie* labours to set up, by prescribing the manner of it, but the *Directory* hath taken away by leaving all to the chance of mens wils, which can no more be thought likely to concur in one forme, then *Democritus's Atomes* to have met together into a world of beautifull Creatures, without any hand of providence to dispose them) it hath certainly the approbation of all wise men, and command of *S. Paul*, 1. *Cor.* 14. 40. in that grand place, *Let all things be done decently and in order.* Of which I conceive the clear importance to be, that all be done in the Church according to *custom* and appointment. The former implied in *εὐχρη νῶς*, (custom being the only rule of decency, and therefore the indecency of wearing long haire, is proved by being against nature, i.e. faith

Snider

Snidia in the Scripture phrase, *κρίσιν οὐκ ἔχουσιν*, a custome of some continuance in that place, and thereupon *S. Paul* thinks it enough against an Ecclesiasticall usage, and that which might supersede all strife about it, *1. Cor. 11. 16.* [we have no such customs, &c.] and the latter in plain words *κατὰ τὸ ἔθος*, according to order or appointment (for so the words literally import) and then upon these two grounds is uniformity built, and necessarily results, where all that is done in the Church, is ruled by one of these, by custome or by Law, which being here commanded by *Saint Paul*, is a prooffe of the more then lawfulnessse of *τὰ ἔθιμα* prescription of Ceremonies in a Church, and of uniformity therein. And then what necessity there is or can be that *St. Pauls* command shall be so neglected, all care of uniformity so disclaimed, all *τὰ ἔθιμα*, constitution, or ordinance, for any Ecclesiasticall matter (unlesse their ordinance against all such constitutions) so solemnly disavowed, it will be hard to imagine, or guesse, unlesse it be on purpose to observe *M. Prynnes* rule of *Confirming the Church to the State*, to fill one as full of disorder and *ἀταξία*, and confusion as the other. I remember a saying of *Socrates* which *Plato* and *Cicero* record from him, *Μutatā Musica mutantur & mores*, that the change of a kind of Musicke, had a great influence on mens minds, and had a generall change of manners consequent to it, I conceive uniformity in Gods service to be parallell to Musick, being it selfe an outward concord or harmony of the most different affections; and that that should be not only changed, but lost, I cannot understand any necessity, unlesse it be that some such like effects may be wrought in Religion also.

For the Fourth, the Peoples bearing some part in the Service (whether by way of response in the Prayers, and hymnes, or by reading every other verse in the Psalme) mentioned in *Theodorets* story *l. 2. c. 24.* where speaking of *Flavianus* and *Diodorus*, he saith of them *ἔτι πρὸς τοὺς διχὴ διελάτις τὸν ἦσαν χορὸν ἐκ διαδοχῆς ἀδον δὲν ἰστικῶς ἐβόαζαν μελοδίαν, &c.* they divided the Quire of Singers into two parts, and appointed them to sing the Psalme successively, which custome began by them (who saith he, were admirable men, and labour'd extremely to stirre up

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all men to Piety, and to that end invented this) *ἐν παντί τοῖς
καταλαβὲν τὸ οὐκὸς τὰ πάντα*, prevail'd over the whole world, or
by way of mutuall charity, returning a Prayer for the Priest, who
began one peculiarly for them; which *Innocentius* referres
to, in his Letter to *Aurelius* and *Augustine*, calling them *com-
munes & alternas preces*, to which he there attributes more force,
quàm privatis, then to private, or by way of following the *Pres-
byter* in Confession of sinnes, both at the beginning of the *Ser-
vice*, and before the *Communion*; or in Profession of Faith in
the *Creeeds*, wherein every the meanest Christian is to have his
part;) it is certainly designed by the Church, from the example
of pure antiquity, to very gainfull uses, to quicken devotion,
which the length of continued hearing may have leave to dull
and slacken, and to recall those thoughts which may, upon the
like temptation have diverted to other objects; in a word, to
engage every one to be made no idle or unprofitable Spectator
of the Service: and as long as there is still need of that helpe to
these so necessary ends, and not the least shew or pretence of ob-
jection against it, how necessary it can be to reject it wholly, and
lay all the taske upon the Priest, and not require so much as an
Amen (which it seems was in fashion in *S. Pauls* time) of the
ἰδιώτης, or *Lay Person*, I leave to the most prejudicate Reader
to give sentence for me.

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As for the *Letany*, wherein the People are more exercised then
in any other part of the *Service*, 'tis certainly designed to make
it more proportionable to the title bestowed on it by the Anti-
ents of *ἐκτενὴς εὐχή*, earnest or intense Prayer, and in *Methodius*,
ἐκτενὴς δεήσεις, earnest Petitions, (and in the Greek *Liturgies*
simply *ἐκτενὴς*, intense or earnest) from *Act. 12. 5. Luk. 22. 44.*
This continuall joyning of the people in every passage
of it, tending very much both to the improving and evidencing
that fervor and intension, which can never be more necessary
then throughout that *Service*; of which I shall in passing say
these three things, and justify them against any gain-sayer, that
there is not extant any where, 1. a more particular excellent
enumeration of all the Christians either private or com-
mon wants, as farre as is likely to come to the cognifance of a
Congregation: nor 2. a more innocent blamelesse Forme, a-
gainst

gainst which there lyes no just objection, and most of the unjust ones that have been made, are reproachfull to Scripture it selfe, from whence the passages excepted against are fetcht, as that particularly of *Praying for Gods mercy upon all men*, from 1. *Tim.* 2. 1. nor 3. a more artificiall composure for the raising that zeale, and keeping it up throughout, then this so defamed part of our *Liturgy*; for which and other excellencies undoubtedly it is, (and not for any Conjuring or Swearing in it) that the Devill hath taken care that it should drink deepest of that bitter cup of Calumny and Reviling, which it can no way have provoked, but only as Christ did the reproach of the diseased man, *What have I to do with thee? &c.* when he came to exorcize and cast out the Devill that posselt him. And for this to be throwne out of the Church, sure there is no other necessity, then there was that there should be *Scandals and Heresies* in it, onely because the Devill and his Factors would have it so.

5. For the dividing of *Prayers into divers Collects or Portions*, Sect. 27. and not putting all our Petitions into one continued Prayer, these advantages it hath to give it authority. 1. the practice of the *Jewes*, whose *Liturgy* was dispensed into *Lessons, &c.* and 18. *Collects*, or short *Prayers*. 2. The example of Christs prescribing a short Forme, and in that, saith S. *Chrysostome*, διδέχατο ἡμᾶς μέτρον ὠχῆς, teaching us the measure or length due to each Prayer of ours, *Hom. de Annâ. f. 965.* and setting a mark of *Heathenisme*, *Mat. 6.* and of *Pharisaisme*, *Mat. 23. 14.* on their long *Prayers*. 3. The advice of the Antients, who tell us S. *Peters* Forme, used for a great while in the *Roman Church*, was a short one, and that Christ and S. *Paul* commanded us to make our *Prayers*, βραχέας καὶ πυκνὰς, καὶ ἐξ ὀλίγων διαλειμμάτων, short and frequent, and with little distances betweene. And so *Epiphanius*, Εὐνοία: orat. c. 24. directs to offer our Petitions καὶ πάλιν συνόβηται, with all frequency; and *Cassian*, de instit. mon. l. 2. c. 10. from the universall consent of them, *Utilius censent breves orationes sed creberrimas fieri*, The way that is resolved to be most profitable, is to have short *Prayers*, but very thick or frequent. And he addes a consideration which prompted them to this resolution, *Ut Diaboli insidians jacula succinctâ brevitate vitemur*,

Chrysost 16.

That by that means the Divells darts which he is wont to find and steale his time to shoot into our breasts, may by the brevity of our Prayers be prevented. To these many more might be added, but that the no-advantage on the other side above this (save onely the reputation of the labour and patience of speaking or hearing so much in a continued course, in one breath as it were) will save us the paines of using more motives to perswade any, that sure it is not necessary to exchange this pleasant easie course of our *Liturgy*, for the tedious toylsome lesse profitable course in the *Directorie*.

Sec. 28.

6. For the Ceremonies used in the severall Services, much might be said; as particularly for that of kneeling (in opposition to sitting at the *Lords Supper* designed in the *Directorie*.) 1. That it is agreeable to the practice of all Antiquity, who though they knelt not, because the Canon of the Councell of Nice, obliged all to stand in the Church between Easter and Whitsuntide, or on the Lords day all the yeare long, (which by the way absolutely excludes sitting, as also doth that saying of Optatus l. 4. That the People may not sit in the Church, and of Tertullian, l. de Orat. c. 12. That 'twas an Heathen custome to sit in the Church, and therefore ought to be reprehended;) yet used the Prayer-gesture at receiving, i. e. bowing their bodies and heads, which the Fathers call adoration: kissing of the hand, is the propriety of the Latine word, but but the ordinary denotation of it, bowing the body, the προσκύνησις, which is more then the former, the cultus major, among the Learned; For as Herodotus observes of the Eastern Nations, that the manner of equalls, was to kisse one another at meeting, of inferiours to kisse the hand of the Superiour, but of the Suppliants or Petitioners, that would expresse the greatest humility to bow themselves before him, so was this last of the three continued among the primitive Christians in their Services of the greatest piety and humility, Climacus, p. 298. ὅταν δὲ ἰδῶμεν δεξιζόμενοι προσκυνῶντες, when I receive I worship, or adore, agreeable to which the great men in the French Churches, who receive it passing or going (a meer Egyptian Passe-over custome) do first make a lowly cringe or curtesie before they take it in their hands. 2. that Christs Table-gesture at the delivering it, is no Argument for sitting, both because it is not manifest by the Text that he used that, save only

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only at the *Pass-over*, from which this *Supper of the Lord* was distinct, and was celebrated by *blessing, and breaking, and giving the bread, &c.* to which some other gesture might be more proper, and more commodious, and because Christs gesture in that is no more obligingly exemplary to us, then his doing it *after Supper* was to the Apostles, who yet did it *Fasting, Act. 13. 2.* and generally took it before the *agape*, and as by *Plinies* Epistle it appears, so early in the morning, that the Congregation departed and met again, *ad capiendum cibum promiscuum, to take their meales together.* As also 3. that the contrary gesture of *sitting*, as it was, not many years since, by a full Synod of Protestants in *Poland* forbidden, if not condemned, because they found it used by the *Arrians*, as complying with their opinion, who hold our Saviour to be a meer Creature, so is it now profest by some of our late *Reformers* writings to be a badge and cognisance of their beleeving in the infallibility of Christs promise of coming to reign on this Earth again, and take them into a familiar and (a kind of) equall conversation with him, the Doctrine of the *Millenaries*, once in some credit, but after condemn'd by the Church, and though favoured by some Learned men, both anti-ently and of late, is not yet sure cleare enough to come into our *Creed* or *Liturgy*: or to be profest and proclaimed by that gesture, when ever we receive the Sacrament. The evidence or prooffe of it being primarily that in the *Revelation*, which by the rest of that Book I am very apt to suspect may signifie any thing rather than what the letter of the words imports to us at the first view of them. But I shall not enlarge on this, nor the other Ceremonies mention'd, but referre the Reader to the Learned Satisfactory unanswer'd labour of *M. Hooker*, on these Subjects, and then aske him when he hath read him, 1. whether he repent him of that paines, 2. whether in his Conscience he can thinke it *necessary*, or tending to edification to cast all these causelessly out of this Church, or the whole *Liturgy* for their sakes.

Now for those things that are more intrinsecall to the *Liturgy*. Sect. 29. and parts of the *Service*; as

1. For the *pronouncing of Absolution*, which Christ so solemnly instated on the *Priest* in his Disciples (by three severall acts,
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1. unto

1. unto *Peter* as the mouth of the Apostles, *Mat. 16. 19.* then by way of promise to them all together, *Cap. 18. 18.* then by way of actuall instating it on them *breathing* that power and the *Holy Ghost* on them together, *John 20. 23.*) and which is so distinctly named by *S. James, c. 5. 15.* in the case of sicknesse, *ἀποδοῦναι αὐτῷ* (not as we render *they shall be forgiven him*, as if it were *ἀποδοῦναι*, and belonged only to Gods act of pardoning, but) impersonally *Absolution shall be given him*; and so constantly preserved and exercised in the universall Church in publike and private, and approv'd as farre as our *Liturgy* uses it even by those who affirm that power in the Minister to be *onely declarative*, that any man conversant either in the *Gospel*, or writings of the *Fathers*, or modern *Authors*, or that hath but seen *Knox's Scotch Liturgy*, and observ'd that part of it, about the receiving of *Penitents*, would be amazed to see a *Directory for the publike worship of God* (which is a large phrase and contains the whole Office of the Priest) and in it a Title for the visitation of the sicke, and yet find never a word about *Absolution*, no not in case of scruple, doubt, or temptation, *pag. 67.* or the death bed it selfe. This exercise of those *Keyes of the Kingdome of Heaven, i. e.* of the Church, this pronouncing of Gods pardon, and actuall giving the Pardon and Peace of the Church to all her penitent Children, especially that more particular act before the Communion, and on the Bed of sicknesse; is, beside the obedience to Christ, so necessary an expression of Christian charity in every Church to its poore members, and the denying of it, where it is due, so barbarous an inhumanity (which yet I hope no man shall be the worfe for, but those that do deny it) that as the turning of *Publike Censures* out of this Church, is a rare example of despight unto Christs command, (there being no *Nationall Church* from Christs time to this to be found without it, till this of ours for these last three years) so the sending of *Absolution* after it, and the affirming it to be necessary to be done, and appointing all foot-steps of it to be turn'd out of the *Service*, is a piece of disorder, as contrary to *Charity* as to *Piety*, to *Reason* as *Religion*, this being so far from the blame of an exuberancy in our *Service*, that there is more reason to wish that there were more of this nature, then that that, which we have already, were omitted.

2. For the *Hymnes of the Church*, it will not be amisse perhaps to give you first the true notion of the word; there being among the *Hebrewes* three sorts of Songs, 1. *Mizmor*, a *conciſe or ſhort verſe*, 2. *Tehillah*, *Praise*, celebrating or depredicating of God, and 3. *Schir*, a *Canticle*, as the word is uſed in the title of that *Song of Songs*. And answerable to those three, we have *Col. 3. 17.* ᾠδὴς, ᾠμῆς, and ᾠδῆς, *Pſalmes and Hymnes*, and *Songs*, where the word *Hymne* is answerable to the second of these, a praising and magnifying of God in and for some of his most remarkable acts of mercy and power. Thus was it the dictate even of nature it selfe among the *Heathens*, to imploy a great part of their Poetry, i. e. their *Piety* (for so *Orphens* the first and most famous Writer of *Hymnes*, was called *Theologus Poeta*, a Poet that was a Divine also) in framing of *Hymnes* to their Gods; though those of *Musaſus* and *Linus*, the other two *Theologi Poeta*, are not now to be met with. The like we have still of *Homer* also, and I remember *Galen* the famous Physitian, in one of his Books *De usu partium*, describing the compoſure of the Foot, breakes out of a suddaine into an excellent acknowledgement, which hee calls ὑμνον ἀληθινόν τῷ δημιουργῶντι ἡμᾶς, a true *Hymne* in laud of that God which made these curious bodies of men. This duty of naturall Piety, Christianity certainly hath not obſtructed, but elevated it to a far higher pitch by superadding that greatest obligation taken from the *Redemption of Mankind*, to that old one of the *Creation*. And thus in all Ages of the Church some *Hymnes* have been constantly retained to be said or sung in the Churches, I mean not onely the daily lections of the *Pſalmes of David* (which yet this *Directory* doth not mention, but only commands a more frequent reading of that Book, then of some other parts of *Scripture*) nor the singing of some of those *Pſalmes in Metre*, (which yet this *Directory* doth not prescribe neither, save onely on daies of *Thanksgiving*, or after the Sermon, if with convenience it may be done, making it very indifferent, it seems, whether it be kept at all in the Church or no, unlesse on those speciall occasions.) But the alternate reading of the *Pſalmes* both by Priest and people, (*Pſalmi ab omnibus celebrentur*, Let the *Pſalmes* be said by all, in the *Milevit. Conc. Can. 12.*) the constant use of some speciall *Pſalmes*, as the *Introite*, and of other more purely Christian

Hymnes, either framed by holy men in the Scripture in reference to Christs *Incarnation*, or by the Church since on purpose to bleſſe and praise God for his mercies in Christ, which ſure deſerve a daily celebration from every Chriſtian, as well and as richly as any Victory over Enemies, though it be one of theirs over the King himſelfe, can deſerve of them upon any ſuch day of *Thankſ-giving*. Of this kind is the *Te Deum*, a moſt Divine and admirable Forme, called antiently, *Te Deum*, a triumphant Song, generally thought to be compoſed by Saint *Auguſtine* and *S. Ambroſe*, on the day that *S. Ambroſe* baptized *S. Auguſtine*, and fitted to that purpoſe with an acknowledgment of the *Trinity*, in reference to *S. Auguſtines* conversion from *Manichaiſme*. If this be true, then ſure is it one of thoſe, the repeating of which moved *S. Auguſtine* to ſo much paſſion, that he ſaith in his *Confessions*, l. 9. *Quantum flevi in hymnis & Canticis Eccleſie tue*, that and the like *Hymnes* of the Church fetch many tears from him. Of which I ſhall only ſay, that to any man that hath but an humble, faithfull, thankfull fervent heart to go along with it, it is as Chriſtian a piece of praise and prayer, as any humane pen could contribute toward the publike worſhip of God, which he that hath had the uſe of in the Church, and now thinkes fit to baniſh out of it, ſhewes his own former coldneſſe and non-proſiciency under that means of grace, and that he never joyned in it with any zeale or earneſtneſſe, or elſe his retchleſſe ingratitude to the Church which hath allow'd him the benefit of it.

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The like might be added of thoſe two other in the adminiſtration of the Sacrament of the Lords Supper, the former before the Sacrament beginning with *Liſt up your hearts*, and ending with the *Holy, holy, holy, Lord God of Hoſts, &c.* a forme to be found with little variation, both in *S. Jameses*, *S. Baſils*, and *S. Chryſoſtomes* Liturgy, the other, after the Sacrament, *Glory be to God on high, &c.* called antiently *hymnus Angelicus*, the *Angelicall hymne*, from the firſt part of it which was ſung by *Angels*, and both theſe ſuch ancient, pure, excellent compoſures in themſelves, and ſo fitly accommodated to the preſent buſineſſe, and all that I have named, ſo farre from any appearance of evill, ſo free from any the leaſt objection of any the moſt petulant malicious calumniator (as far as I yet ever heard) ſo well-be-coming.

Telman in Ea-
ſt. T. 1. p. 195.

coming a Congregation of Saints, who by praising God in the Church, should practice before hand, and fit themselves for the singing of *Hallelujahs* perpetually in heaven, and in the meane time beare the Angels company here (who Saint *Chrysostome* tells us, sing all the hymnes with us:) that 'tis little better then fury, (favouring much of the temper of that *evill spirit on Saul*, that was exorcized with *Dauids Musicke*, and therefore may be allowed to have malice to that and the like ever since) to think it *necessary* to throw this piece of *heaven* out of the Church.

μὴ ἀγγέλων
ἀδελφῶν, οὐδ' ἀγ-
γέλων ὑμνῶν.
l. 4. p. 753. l.
40. edit. Savil.

3. For the Doxology so constantly annexed to many parts of our service, in these words, (wherein the people either are to begin or answer) *Glory be to the Father, &c.* It is an ancient piece of very great consideration, the former versicle of it being, at 'tis affirmed by good authorities, composed by the first Councell of *Nice*, and appointed by them to be used in the Church, as a *lesser Creed*, or *confession of the Trinity*, and *Consubstantiality* of the Sonne and Holy Ghost, with the Father (at which it hath therefore antiently been the custome to stand up; *confession* of God, being a praising of him (as the word in other languages imports) to which therefore that posture is most due) which may well passe for no fable, because 'tis cleare, that soon after that time, *Flavianus* sang it aloud in the Church of *Antioch*, as appears by * *Zozomen*, and * *Theodoret*, (and if we may believe * *Nicephorus*, St. *Chrysostome* joyn'd with him in it;) Of this *Philostorgius* the *Arrian Historiographer* tells us, *An.* 348. *Flavianus* having gotten a Congregation of Monkes together, *αὐτὸς ἀρχίσας*, was the first that began that forme of Doxology, others using that other Forme of *δοξαζόντι τῷ υἱῷ ἐν ἁγίῳ πνεύματι*, *Glory to the Father, by the Sonne, in the Holy Ghost*, making the Son inferiour to the Father, and the Holy Ghost to the Sonne, as *Ennomius* and *Eudoxius* did, which it seems *Philostorgius* himself most approv'd of, (ταῦτον μᾶλλον τὴν ἐσχάτην ἀπαλαίειν, saith his *Epitomator* of him) others (not as *Gorefred* mends his Copy, and reads it, *δοξαζόντι τῷ υἱῷ καὶ ἁγίῳ πνεύματι*, but as the *Oxford Manuscript*) *δοξαζόντι τῷ υἱῷ ἐν ἁγίῳ πνεύματι*, *Glory to the Father, and the Son in the Holy Ghost*. These two severall Forms, and some say a third [in the Sonne and the Holy Ghost] were it seemes proposed

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* l. 3. c. 19.
* l. 3. c. 24.
* l. 18. c. 51.

against *Athanasius* in the Councell of *Antioch*, *An. Dom.* 341. and by men of severall persuasions used in the Church of *Antioch*, as a Character, by which *the* *Antiochian* *people* *were* *known*, *they* *expressed* *their* *severall* *opinions*, saith *Zozomen*, l. 3. c. 19. and l. 4. 27. & by so doing, *every* *one* *applied* *the* *Psalm* *or* *Hymne* (to the end of which, as now with us, it was, it seems, then annext) to his opinion. In which narration of *Philostorgius*, we have no reason to suspect any thing, but the *truth* *might* *be*, he was the first that sang it at *Antioch*, for there *Athanasius* was in a Councell condemn'd, and so still the Forme might in other places be used more antiently. This first verse being on this occasion brought into the Church as a testimony, and Pillar of the Catholick verity against the *Arians*, and annext by ancient custome to the end of the *Psalmes* in the *Liturgy*, *St. Jerome* or somebody before him, being moved by the noise of the *Macedonians* (who accepted against that part of it concerning the *Holy Ghost*, affirming that that Doctrine of the Divinity of the *Holy Ghost* was novell) is said to have bene the Author of adding the other verse or line to the former, in opposition to them, *As it was in the beginning*, &c. to signifie this to be the ancient Catholick, no new private doctrine or opinion; and yet that it was very near, if not as ancient as the former, may be guessed by what *Theodoret*, l. 2. c. 24. saith of *Leontius Bishop of Antioch*, that he was wont to say to himselfe the *Arrian Doxology* so softly, that no word could be heard by him that stood next, but *his* *voice* *was* *heard* *for* *ever* *and* *ever*, (the close of the second line) and this saith he, while *Flavianus*, who opposed him, was a Lay-man. And if this be a time wherein such Formes as these, (which besides giving glory to God, do secure and defend the Catholick Doctrine of the *Trinity*, against all antient or moderne *Arrians* and *Macedonians*) are necessarily to be cast out, as hinderances to growth and edification, sure the design is only to plant Heresies in the Church (to which alone that may prove impediment) but nothing else.

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Having said this, 'twill not be needfull to adde concerning the fourth head, more then only the acknowledgement of my wonder

wonder and astonishment, why the same calamity and tempest that carried away this *lesser Creed*, should also be able to raise so fierce a Torrent, as to drive and hurry with it the *three larger Creeds* also, especially that not only of the *Nicene Fathers*, but of the *Apostles* themselves; Against the matter of which I have not heard, that the *Presbyterians* have any objection, and sure the *Beads-mans* Divinity, that turns the *Creed* into a *Prayer*, hath not only concluded the use of it to be a stinting of the *Spirit*. What the effect of this part of Reformation is likely to be, will not be hard to divine, even *Barbarisme* and *Atheisme* within a while, the turning *God* and *Christ*, and all the *Articles of the Creed* out of mens braines also, and not (as yet it is) only out of their hearts; what is the necessity of doing it, will not so easily be resolved even by him that hath imbibed the *Assemblers* principles, unlesse it be to gratify the *Separatists*, who are profest deniers of one Article, that of the *Holy Catholick Church*, resolving the end and the effect of the *Holy Ghost's* descent to have been only to constitute particular *Congregations*, and none else. As for the great patterne of the *Presbyterians*, the practise of *Geneva* or *Scotland*, that appears by *Knox's Common Prayer-Book*, to have allowed a set *Forme of Confession of Faith*, and designed it for the publick use as the first thing in that *Book of Prayers*, though the truth is, the *Apostles*, or other ancient *Creeds* being set aside, one of the *Geneva* forming is faine to supply the place of them, which yet by the setting the severall parts of the *Apostles Creed* in the margin, both there and in the order of *Baptisme*, appears rather to be an interpretation of it, and so still the *Separatists* must be the onely men in the Church fit to be considered, or else apparently there is no such *Politickall necessity* of this neither.

For the fifth thing, the so frequent repetition of the *Lords Prayer*, and *Prayers for the King in our Service*, this account may be briefly given of it. For the former, that in our *Common Prayer-Book*, there be severall Services for severall occasions, of the *Sacraments*, &c. for severall dayes, as the *Letany*; for severall times in the day, not only *Morning* and *Evening*, but one part to be said earlier in the morning, and then toward noone a returne to another part, (as the antient *Primitives* had three Ser-

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vices in a forenoone. 1. That for the *Catechumens*, consisting of *Prayers, Psalmes, and Readings*; then a 2. For the *Penitents*, such as our *Letany*; and a 3. For the *Fideles*, the Faithfull, our (*Communion Service*;) and even that which is assigned to one time so discontinued by *Psalmes, and Hymnes, and Lessons*, that it becomes in a manner two *Services*, clearly two times of *Prayer*. Now our Saviour commanding, *when you pray, say our Father*; we have accordingly so assigned it, to be once repeated in every such part of Service, and I remember to have heard one of the gravest and most reverend men of the Assembly, being asked his opinion about the use of the *Lords Prayer*, to have answer'd to this purpose, *God forbid that I should ever be upon my knees in Prayer, and rise up without adding Christs forme to my imperfect petitions*. And whereas this *Directory* is so bountifull, as to recommend this Prayer to be used in the Prayers of the Church, and yet so wary as but to recommend it, it is thereby confest that it is lawfull to retain a set Forme, (for that is surely so, and then the often using of a lawfull thing will not make it unlawfull) but withall that Christs command in points of his Service shall no more oblige to obedience, then the commands of men, for if it did, this would be more then recommended. And now why that which may, say they, commendably (must, say we, necessarily in obedience to Christ) be used in the Prayers of the Church, and being repeated oftner then once, shall be usefull to him who was not come at the first saying, or may be said more attentively by him who had before been too negligent, should be necessary to be used but once, when all mens zeale or understanding of so divine a Forme or perhaps presence at that part of the Service, shall not necessarily go along with it, I leave to more subtile Divines to instruct us. This I am sure of, that God hath made a peculiar promise to importunity in Prayer, to a coming often to him on the same errand, and *Luk. 18. 5.* by a phrase in the Parable seems to say, that he that comes oft to God in this manner, will at length force him to shame, if he do not grant his Petition, for that is the meaning of *ἰναυθίσεν*. And from thence the Fathers use a bold phrase in their *Liturgies*, *ὅτι δυνάστην τὴν ὑβρίαν ἀγασθὲν*, I put thee to shame, i.e. importune thee, *Basil. in Liturg.* and in the *Psalttery of the Greek Church*, which hath many Prayers mixt with it,

1. Οἷός ἐστιν ἡμεῖς ἐν τῇ δόξῃ σου ἀπὸ τῆς ἰδίας ἀγαθότητος *unlesse thy owne goodnesse put thee to shame, &c.* Now that this will not be subject to the censure of *vain repetitions*, *Mat. 6. 7.* which is the onely exception made against it, (if the example of *David*, *Psal. 136.* be not sufficient to authorize the repeating any Forme often, which is as faultlesse as that was) might largely be evidenced, 1. By the nature of the word βατλογία, there used, which both *Hesychius* and *Suidas* apply to another matter, and explain it by πρὸς μαλ' ἄν, and ἀργαλός, and ἀνεργία, long, idle, unseasonable formes, such as *Battus* used in his μακροὶ καὶ πολλοὶ ἡμεῖς ταυτολογίαί, ὅς οὐκ ἔστιν, his long-winded Hymnes so full of Tautologies, which *Munster* therefore rendreth לא חזרוּרָא דבריו do not multiply words, unprofitably or unseasonably. 2. By the customes of the Heathens which *Christ* there referres to [αὐτὸν βατλογῶσαντ' ὡς οἱ ἑθνη, use not, &c. as the Heathens] and which are evident in their writers, especially their Tragedians; where 'tis plain, that their manner was to sound, or chaunt for many houres together, some few empty words to the honour of their Gods, such the *Eua* ἑκάστη, in their Bacchannals, from the noise of which they were call'd *Evantes*; such in *Sophocles*, ἰὼ, ἰὼ, Πῶς, Πῶς ὦ Πῶς, Πῶς, &c. and especially in the *Virgins Chorus* of *Aeschylus's Tragedy*, called ἑπταπύρι δάβυσ. Where there are near an hundred Verses, made up of meer Tautologies, ἰὼ, ἰὼ, ἰὼ, ἰὼ, δεδι δεδιτε, and an enumeration of the severall names of the Gods with insignificant noyses added to them, οὐτ', Ἀρη, φέ, φέ, Ἀρτιμι, φίλα &c. &c. and within two verses the same again, and much more of the same stile. Two notable examples of this Heathenish custome; the Scripture affords us one, 1 *King. 18. 26.* where the *Prophets of Baal* from morning till noon, cry O *Baal*, bear us, and it followes, they cryed with a loud voyce, and cut themselves, כָּרָעוּ כַּמִּשְׁמֵשׁ according to their custome or rites (that loud crying the same words so long together, was as much a Heathenish rite, as the cutting of themselves.) The other of the *Ephesians*, *Act. 19. 34.* who are affirm'd to have cryed with one voice for two houres space, Μεγάλη ἡ δύναμις σου, Great is *Diana* of the *Ephesians*, and 3. by the designed end that *Christ* observes of that Heathen custome, 1. That they may be heard by that long noyse, for which *Elime* scoffes them, 1 *King. 18. 27.* Cry aloud, perhaps your God

God is a talking, or a pursuing, &c. 2. That their *Petitions* may be more intelligible to their Gods, to which Christ opposes, *your Heavenly Father knoweth what you have need of*, and so needs not your *Tautologies* to explain them to him. Much more might be said for the explaining of that mistaken place, but that it would seem unnecessary to this matter, the exception being so causelesse, that the Vindication would passe for an extravagance.

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Of the Prayers for the King, the account will not be much unlike, St. Paul commands that *prayers, and supplications, and intercessions, and thanksgivings be made for Kings, &c.* 1 Tim. 2. 1, 2. where though the mention of those severall sorts of Prayers, signified by those foure words, might be matter of apology, for the making severall addresses to God for Kings in one service, supposing them proportion'd to those sorts in that text, yet have we distributed the frequent prayers for him into the severall services, one solemne prayer for him, in the ordinary daily service, (and only a versicle before as it were premissiall to it) another in the Letany, another after the commandements (of which though our book hath two formes together, yet both the Rubrick and Custome, gives us authority to interpret, it was not meant that both should be said at once, but either of the two chosen by the Minister,) another before the Communion, where the necessity of the matter, being designed for the *Church militant*, makes it more then seasonable to descend to our particular Church, and the King the supream of it; just as *Herodotus* relates the custome of the Persians, l. 1. p. 52. *πάντες τοὶ περσικαὶ βασιλεῖς ἐνὶ τῷ βασιλείῳ αὐτοὶ προσεύχονται* *they pray for all the Persians, peculiarly for the King.* To this practice of ours so grounded in the Apostle, we shall adde, 1. The reward promised (by the Apostles intimation) to such Prayers (if not, as I conceive, by those words, *that we may live a peaceable and quiet life, &c.* that *peaceable and quiet life*, of all blessings the greatest, seeming to be a benefit or donative promised to the faithfull discharge of that duty, of *praying, and supplicating, and interceding and giving thanks for Kings*, yet certainly somewhat else) in that high Declaration made concerning it in the next words, *for this is good and acceptable be-fore*

fore God our Saviour, whose acceptation is reward sufficient to any action, and yet who never accepts but rewards also. 2. The practice of the ancient Christians, set down by Tertull. *Sacrificamus pro salute Imperatoris pura prece*, our prayers are sent up a pure sacrifice for the prosperity of the Emperour, and that *quoties conveniebant*, in another place, at every meeting or service of the Church, & *precantes semper pro omnibus Imperatoribus, vitam prolixam, Imperium securum, domum tutam, exercitus fortes, Senatuum fidelem, populum probum, Orbem quietum, quaecumq; hominis & Caesaris vota sunt*, praying alwaies for the Emperours, and begging of God for them, long life, secure reigne, the safety of his house, contragion of Armies, a faithfull Senate, a good people, a quiet world, all those severalls, (which would make up more prayers then our book hath assigned) all that either as Man or King they can stand in need of; and so Arthenagoras and others to the same purpose, especially when they have occasion to justify the fidelity of Christians to their unchristian Emperours, having no surer evidence to give of that, then the frequency of their prayers for them, which they which thinke necessary to abridge, or supercede, must give us leave by that indication to judge of somewhat else, by occasion of that topick to observe their other demonstrations of disloyalty to those that are set over them by God; And to any that are not guilty of that crime, nor yet of another, of thinking all length of the publike service unsupportable, I shall refer it to be judged, whether it be necessary, that the King be prayed for in the Church, no oftner then there is a Sermon there.

Ad Scap. c. 2.

Apol. c. 30.

6. The Communion of Saints (which if it were no Article in our Creed, ought yet to be laid up, as one of the Christians tasks or duties) consists in that mutuall exchange of charity and all seasonable effects of it, between all parts of the Church, that triumphant in heaven, Christ and the Saints there, and this on earth *militant*; which he that disclaimes, by that one act of insolence, casts off one of the noblest priviledges, of which this earth is capable, to be a fellow-citizen with the Saints, and a fellow-member with Christ himselfe. The effects of this charity on their parts is, in Christ intercession, and in the Saints suffrages, and daily prayers to God for us, but on our part thanksgivings

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and commemorations, which 'tis apparent the Primitive Christians used, very early solemnizing the day of Christs resurrection, &c. and rehearsing the names of the Saints out of their Dipsicks, in time of the offertory before the Sacrament; besides this so solempne a Christian duty, another act of charity there is, which the Church owes to her living sonnes, the educating them in the presence of good *examples*, and setting a remarke of honour on all which have lived Christianly, especially have *died in testimony* of the truth of that profession; and again, a great part of the New Testament, being story of the lives of Christ and his Apostles, (and the rest but doctrine agreeable to what those lives expressed) it must needs be an excellent compendium of that book, and a most usefull way of infusing it into the understanding, and preserving it in the memory of the people, to assigne proper portions of Scripture in *Lessons, Epistles, and Gospels* to every day, every Sunday, every Festivall in the year (which are none in our Church, but for the remembrance of Christ, and the Scripture-Saints) to infuse by those degrees all *necessary* Christian knowledge, and duties into us, the use of which to the ignorant is so great, that it may well be feared, that when the Festivalls, and solemnities for the birth of Christ, and his other famous passages of life and death, and resurrection and ascension, and mission of the Holy Ghost, and the *Lessons, Gospels* (and *Collets*) and *Sermons* upon them, be turn'd out of the Church, together with the *Creeds* also, 'twill not be in the power of weekly Sermons on *some head of Religion*, to keep up the knowledge of Christ in mens hearts, a thing it seems observ'd by the *Casuits*, who use to make the number of those things that are *necessario credenda, necessary to be beleaved, no more, then the Festivalls of Christ make known to men*, and sure by antient Fathers whose Preaching was generally on the Gospels for the day; as appears by their *Sermons de tempore*, and their Postils. To all these ends are all these Festivals, and these Services designed by the Church, (and to no other that is capable of any the least brand of *novell* or *superstitious*) and till all this *antidote* shall be demonstrated to be turn'd *posson*, all these *wholesome* designes, to be perfectly *noxious*, till ill or no examples, uncharitableness, schismaticall cutting ourselves off from being fellow-members with the

Saints,

Saints, and even with Christ our head, till ingratitude, ignorance, and Atheisme it selfe, be canonized for Christian and Saint-like, and the onely things tending to edification in a Church, there will hardly appeare any so much as *politick necessity* to turn these out of it.

7. For the reading of the *Commandements*, and prayer before, and the responses after each of them, though it be not antiently found in the Church, as a part of the Service, (but only retain'd in the *Catechisme*) till King Edwards second Liturgy, (and therefore sure no charge of Popery to be affixt on it) yet seemeth it to me a very profitable part of devotion, being made use of as it ought. The Priest after a premised prayer for *grace to love and keep Gods Commandements*, is appointed to stand and read every of the Commandements distinctly to the people, as a kind of *Moses*, bringing them from God to them; These are they to receive in the humblest affection of heart, and posture of body, as means to try and examine themselves, and to humble themselves in a sense of their severall failings, and thereupon implore (every one for himselfe, and for others, even for the whole Kingdome) first Gods mercy for pardon for all that hath been committed against the letter of each commandement, or what ever Christ and the Gospell hath set down under any, or reducible to any of those heads. 2. *Grace to performe* for the time to come, what ever may be acceptable to Christ in that particular. This being thus distinctly and leasurely done to each particular precept, the heart enlarging to every particular under that, proves an excellent forme of confession of sinnes, and of resolution (and prayer for strength) to forsake them. And let me tell you, were Gods pardon thus fervently and often called for by each humble soule in a Kingdome, for every mans *personall*, and the whole Kingdomes *Nationall* sins, the *Atheisme* *speculative* and *practicall*, the *impiety*, *infidelity*, *want of love and fear*, and *worship of God &c.* in the first Commandement, and so throughout all the rest, and the *grace of God*, to worke all the contrary graces in every heart, in the heart of the whole Kingdome; as humbly and heartily invoked, the benefit would certainly be so great, and so illustrious, that none but *Satan*, who is to be dethroned, and part with his Kingdome by that meanes, would ever deem it *necessary* to

cast out this part of Service, and have nothing at all in exchange for it.

Ep. ad Smym.

8. For the *order of the Offertory*, it must first be observed, that in the Primitive Apostolick Church, the *Offertory* was a considerable part of the action, in the administering and receiving the Sacrament; the manner of it was thus. At their meetings for divine service, every man as he was able brought something along with him, bread, or wine, the fruits of the Season, &c. of this, part was used for the *Sacrament*, the rest kept to furnish a common table for all the brethren (and therefore in *Ignatius*, *δεχλα δειπλεσθιν*, to celebrate the *Feast*, is to administer that Sacrament, being joyn'd therewith the mention of Baptisme) rich and poor to eat together, no one taking precedence of other, or challenging a greater part to himselfe, by reason of his bringing more; this is discernible in *Saint Pauls* words, chiding the *Corinthians* for their defaults in this matter, 1 *Cor.* II. 21. *every man, saith he, takes and eats before another his owne supper, (i. e.)* the rich that brought more, eats that which he brought, *ὡς ἰδὲν δεῖπνοι*, as if he were at home eating his own private meale, without respect to the nature of those *αὐτάται*, which were a common meale for all, and so while one is filled to the full, some others have little or nothing to eat, which is the meaning of that which followes, *one is hungry, and another is drunken*; after the *αὐτάται* ceased, and the bringing of the fruits of the season, which were as a kind of first-fruit offering, was out-dated, whether by Canon of the Church, or by contrary custome, this manner was still continued, that every receiver brought somewhat with him to offer, particularly bread, and wine mixt with water. *Justin. Mart. Apol.* 2. p. 97. sets down the manner of it clearly in his time, *ὡς ἑσται τῷ δεῖπνῳ τῶν ἀδελφῶν ἅπτε*, &c. the bread and the wine of the brethren, i. e. Communicants, is brought to the Priest or Presbiter, (not as the Latine interpreter reads *Presbitero fratrū*) as if *ἀδελφῶν* were to be joyn'd with *δεῖπνῳ*, which belongs to *ἅπτε*) and he receiving it, gives laud and praise unto God, in the name of the Sonne and the Holy Ghost, and all the people joyne in the Amen, then do the Deacons distribute that *ἅπτε εὐχὰς συνετά*, the bread, over which he hath thus given thanks, and then, saith he, over and above, the richer sort, and every one

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as he shall think good contributes, and that which is so raised, is left with the Priest, who out of that stock succours the Orphan and Widow, and becomes a common provider for all that are in want. This clearly distinguisheth two parts of the Offertory, one designed for the use of all the Faithfull in the Sacrament, another reserved for the use of the poore; the former called *mesoprosed*, Oblations, in the Councell of Laodicea, the other *ναρτρονεια*, in that of Gangra, and proportionably, the repository for the first called *Sacrarium* in the fourth Councell of Carthage, Can. 93. (and by *Pasidonius* in the life of St. Augustine, *Sacrarium unde altari necessaria inferuntur*, where those things are laid, and from whence fetcht which are necessary to the Altar) the other *Gazophylacium* or treasury, the first St. Cyprian calls *Sacrificia*, sacrifices, the second *Eleemosyna*, Almshouse, l. de op. & Elem. parallell to those which we find both together mentioned, *Act. 24. 17. I came to bring alms to my Nation and offerings*. This, saith *Justin Martyr*, is our *Christian Sacrifice*, which will more appeare to him that considers that the feasting of the People, their partaking of the Sacrifice, having their *rhous* and *meidas*, was alwaies annexed to sacrifices, both among Jewes and Heathens, which the Apostle calls *partaking of the Altar*, and consequently that the Sacrifice, and the feast together, the sacrifice in the offertory, the feast in the eating and drinking there, do compleate and make up the whole businessse of this Sacrament, as farre as the People are concerned in it; and all this blest by the Priest, and God blest and praised by Priest and People, and so the title of *Eucharist* belongs to it. Thus, after *Justin Irenaeus*. The Offertory of the Christians is accounted a pure sacrifice with God, as when St. Paul, saith he, mentions l. 4. c. 34. the acts of the *Philippians* liberality, he calls them *δωσια δακτω*, an acceptable sacrifice (and so *Heb. 3. 16. to doe good and to communicate forget not*, such acts of liberality to those that want, for with such Sacrifices God is well pleased) and presently defines what this Sacrifice was, *primitiae earum quae sunt ejus creaturarum*, the first fruits of Gods creatures. So *Tertullian*, *modicam unusquisque stipem mensrua die adponit*, every one brings somewhat every Month, just parallell to our Offertory at Monthly Communion; Much more might be said of this out of ancient Constitutions and Ca-

Dial. cum
Tryph. p. 260.

Apol. c. 39.

nonis,

De op & Elec
mos. p. 180.

Serm. de temp.
215.

nons, if'twere not for my desire of brevity. Effectually St. *Cyprian*, *Locuples & dives es, & dominicam celebrare te credis, & corbonam non respicis, qui in dominicum sine sacrificio venis, qui partem de sacrificio quod pauper obtulit, sumis?* Art thou rich, and thinkest thou receivest as thou oughtest, and respectest not the *Corban*, feedest on the poore mens Sacrifice, and bringest none thy selfe? and Saint *Augustine* to the same purpose; And 'tis worth observing that many authorities, which the *Papists* produce for the externall Sacrifice of the body of Christ in the *Masse*, are but the detortion and disguising of those places which belong to the *Offertory* of the *People*, and in the *Canon* of the *Masse* that prayer which is used for the offering up of Christ, (larded with so many crosses) plainly betrayes it selfe to have been first instituted by relation to these *gifts* and *oblations*, as appears by the mention of *Abels Sacrifice*, and *Melchizedecks offering* (that of *Abels* the fruit of the Earth, *Melchizedecks* a present onely of *Bread* and *Wine* to *Abraham*) and the *per quem hac omnia semper bona creas* (by whom thou createst all these good things) which belongs evidently to the fruits of the Earth, but is by them now most ridiculously applied to the body of Christ. I have bene thus large in shewing the originall of the *Offertory*, because it hath in all ages been counted a speciall part of divine worship, the third part of the *Christian Holocaust*, saith *Aquinas*, 2a. 2a. q. 85. art. 3. ad. 2. the observation of which is yet alive in our *Liturgie* (I would it had a more chearfull universall reception in our practice) especially if that be true which *Honorius* saith, that instead of the ancient *oblation* of *Bread* and *Wine*, the offering of money was by consent receiv'd into the Church in memory of the pence in *Judas's* sayle. Now that this offering of Christians to God for pious and charicable uses, designed to them who are his Proxies and Deputy-receivers, may be the more liberally and withall more solemnly performed, many portions of Scripture are by the *Liturgie* designed to be read to stirre up and quicken this bounty, and those of three sorts, some belonging to good works in generall, others to *almes-deeds*, others to *oblations*, and when it is received and brought to the *Priest*, he humbly prayes God to accept those *almes*, and this is it which I call the service of the *Offertory*, so valued and esteemed among

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all Antients, but wholly omitted in this *Directory* (only a casual naming of a *Collection for the poore* by way of sage caution, that it be so order'd, that no part of the publike worship be thereby hindred) upon what grounds of policy or pretence of necessity, I know not, unlesse out of that great fear, lest *works of charity* (which the Apostle calls an *acceptable sacrifice*, and with which God is well pleased) should passe for any part of the *service or worship of God*, which after *Praying* to him is an act that hath the greatest remark, and highest character set upon it, and when it is thus in the *Offertory*, is accounted as *pars cultus*, a part of worship, say the Schoole-men. And beside, where it is used, as it ought, proves of excellent benefit (when prudent faithfull Officers have the dispensing of it) toward the supplying and preventing the wants of all, *ταύτην ἐν χρεῖᾳ ἐν ὑμῶν ὑπάρχειν ὁ ἱερεὺς*, the Minister is thereby enabled to be the guardian of all that are in want, saith *Iustin. M. Apol. 2.* and sure necessity hath little or no law or reason in it, when the rejecting of such customes as these proves the only necessary.

9. For private Baptisme, that which our *Liturgy* prescribes is, that all possible care be taken, that all Children that are to be Baptized, be brought to Church, and not without great cause and necessity Baptized at home in their houses. And yet when great need shall compell them so to do, then an order of administering it is prescribed, such as in case the Child dye, it may not be deprived of the Sacrament, and in case it live, it may as publickly be presented, and with Prayer received into the Church, and pronounced to be baptized already, which is equivalent, as if it had been baptized in the publick. The clear confest ground of this practice is the desire of the Church not to be wanting to any the meanest creature, in allowing it that which Christ hath given it right to, and to encourage and satisfie the charitable desires of Parents, which in danger of instant death require it for them. This ground seems clearly to be acknowledg'd by the Compilers of this *Directory*, pag. 41. where 'tis affirmed, that the posterity of the Faithfull borne within the Church, have by their birth (not by their living to the next Lords day, or till they can be brought to Church) interest in the Covenant and right to the seale of it, (which sure is Baptisme) and then what necessity there is, that they that

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are acknowledg'd to have right to that *seale*, should yet not be permitted to have it, (as in case *private Baptisme* be excluded, some of them infallibly shall not) I profess my understanding too short to reach; And as ignorant I must confesse to be also, why, when they come to the Congregation, it should be utterly unlawfull for them to be *Baptized in the place where Fonts have hitherto been placed, i. e.* near the door of the Church, as the *Directorie* appoints; A new scandalous piece it seems of *Papery*, and *Superstition*, (which is as dangerous as *private Baptisme*, and therefore with it together forbidden) and yet very ancient, and farre from any superstitious intent; *Baptisme* being at first in any convenient pond or river, as the Gospel, and after that *Iust.*

Apol. 2. in fine. *Martyr* tells us, and is noted by the word *βαπτισμα*, which is literally, *to dowe over head in the water*, and by the word *κρηνη*, a swimming or diving place, by which the Fathers expresse the *Font*. But when Churches were built, then there was an erection also of *Baptisteria*, at first without, but after within the Churches, and those placed neare the *αίσιον*, or *Porch of the Church*; on no other design undonbredly, then to signifie the Sacrament there celebrated to be a rite of *initiation*, or *entrance* into the Church, (as the *Chancell* or upper part of the Church was assigned unto the other Sacraments to signifie it to belong to those only that were come to some *perfection*) against which 'tis not possible any thing should be objected of *unsitnesse*, but that the Ministers voyce will not in some Churches so easily be heard by the whole Congregation, which if it may not be helpt, by raising his voyce at that time, will not yet infuse any *Papery* or *Superstition* into it, the charge that is here so heavily laid on it, (as well as that of *unsitnesse*) of which if it be guilty, *Superstition* is become a strange *ubiquitary*, ready to fly and affixe it selfe to any thing they will have it, and shall as justly be fast'ned by me on their *negative*, or *prohibition of Baptisme* in that place [*it is not to be administred in the places where Fonts, &c.*] as upon our *positive* appointing it. For sure if a *significant rite*, or *designation* of place, &c. without any other guilt; then that it is so, be *superstitious*, an *unsignificant interdiction* of it will be as much; and if the *positive superstition* be to be condemned, the *negative* must be so also.

10. For the *prescript Forms of Catechisme*, it is placed by our Church in our *Liturgy*, and as fit to be placed there as any *directions for Preaching* can be in theirs, (which takes up so great a part in their *Religion*, and consequently in their *Directory*) the previous instruction of youth being so much more *necessary* then that, as a *foundation* is then any part of the superstructure, that being *necessary* to the end only, but this over and above *necessary* to make capable of the other *necessary*. Of this particular *Catechisme* I might say somewhat, which would be worthy to be observed in these times, how much *Christian prudence* the Church hath shewed in it, in setting down for all to learn, only those few things which are necessary to the plainest and meanest for the direction of *Christian faith and practice*; and if we would all keep our selves within that moderation, and propose no larger *Catalogue of credenda* to be believ'd by all then the *Apostles Creed*, as 'tis explain'd in our *Catechisme*, doth propose, and lay the greater weight upon consideration and performance of the *vow of Baptisme*, and all the commands of God as they are explained (and so the obligation, to obedience enlarged) by Christ, and then only adde the explication of the nature and use of the *Sacraments* in those most commodious and intelligible expressions (and none other) which are there set down, I should be confident there would be lesse hating and damning one another (which is most ordinarily for opinions) more *piety and charity*, and so true *Christianity* among Christians and Protestants, then hitherto hath been met with. But seeing, though this be fit to be said, yet 'tis unnecessary in this place, this *Catechisme* being not put in ballance with any other way of instructing youth in the *Directory*, but only sold or cast away for nought, and no money, nothing taken or offered in exchange for it, I am superseded from this, and only left to wonder why *Catechizing* of Children in the faith and knowledge of their *vowed duty*, (which I hope is no *stinting of their Spirits*) should be one of those burthens which 'tis so *necessary* should be thrown off, and not so much as considered in this *Directory*.

11. For *Confirmation*, which (being a thing wherein the *Bishop* is a party, will, I must expect, be matter of some envy and odium but to name it, and) being so long and so scandalously

neglected in this Kingdome (though the rule have also been severe and carefull in requiring it) will now not so easily be digested, having those *vulgar prejudices* against it, yet must I most solemnly professe my opinion of it, That it is a most *antient Christian custome*, tending *very much to edification*. Which I shall make good by giving you this view of the manner of it. It is this, that every *Rector* of any Parish, or *Curate* of charge, should by a familiar way of *Catechizing* instruct the youth of both sexes within his Cure in the principles of Religion, so farre, that every one of them before the usuall time of coming to the *Lords Supper*, should be able to understand the particulars of the *vow* made in *Baptisme* for the *credenda* and *facienda*, yea and *fugienda* also, what must be *believed*, what *done*, and what *forsoaken*; and be able to give an intelligent account of every one of these, which being done, every such Child so prepared, ought to be brought to the *Bishop* for *Confirmation*. Wherein the intent is, that every such Child attain'd to years of understanding shall *singly* and *solemnly* before *God*, the *Bishop* and the whole *Congregation*, with his own mouth, and his own consent, take upon himselfe the obligation to that, which his Godfathers and Godmothers in *Baptisme* promised in his name, and before all those reverend witnesses, make a firme publick *renew'd promise*, that by Gods helpe he will faithfully endeavour to discharge that *obligation* in every point of it, and persevere in it *all the daies of his life*. Which resolution and promise so heightned with all those *solemnities*, will in any reason have a mighty impression on the Child, and an influence on his actions for ever after. And this being thus performed by him, the *Bishop* shall severally *impose his hands* upon every such child (a Ceremony used to this purpose by Christ himselfe) and *blesse*, and *pray for him*, that now that the temptations of sinne, begin more strongly, in respect of his age to assault him, he may receive *grace and strength* against all such temptations or assaults, by way of *prevention* and speciall *assistance*, without which obtained by prayer from God, he will never be able to do it. This is the summe of *Confirmation*, and were it rightly observed (and no man admitted to the *Lords Supper*, that had not thus taken the *Baptisme-bond* from the *sureties* into his owne name, and no man after that suffered to continue in the *Church*, which brake it wilfully, but turn'd out of those sacred courts, by
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the power of the *keyes* in *excommunication*) it would certainly prove, by the *bleſſing* of God there begged, a moſt effectually means to keep men, at leaſt within ſome tearmes of *Chriſtian civility*, from falling into open enormous ſins; and that the deſaming and caſting out of this ſo blameleſſe gainfull Order ſhould be neceſſary or uſefull to any policy, ſave only to defend the *Devill* from ſo great a blow, and to ſuſtaine and uphold his *Kingdome*, I never had yet any temptation or motive to ſuſpect or imagine. Inſtead of conſidering any objections of the *adverſary*, againſt this piece, whether of *Apoſtolicall* or *Eccleſiaſticall diſcipline* (which I never heard with any colour produced) I ſhall rather expreſſe my moſt paſſionate wiſh unto my *Friends*, thoſe who ſincerely wiſh the good of this *Nationall Church*, that they will endeavour their utmoſt to revive theſe meanes of regaining the purity and exemplary lives of all its members, when God by *reſtoring our Peace* ſhall open a doore for it.

12. For the *Solemnities of Buriall*, as they are certainly uſeleſſe to them who are *dead*, ſo are they not deſigned by us but to the benefit of the *living* in *Leſſons* and *Prayers* upon thoſe occasions, as alſo for the freeing us from the imputation of *rude- neſſe* and *uncivility* (which *Chriſtianity* teaches no body) to thoſe bodies which ſhall have their parts in the reſurrection, and to their *memories*, which the obligation of *Kindred*, *friendſhip*, at leaſt the common band of *Chriſtianity*, make pretious to us; and that it ſhould be neceſſary, and tend to *edification*, not to pray ſuch ſeaſonable *Prayers*, heare, and impreſſe upon our hearts ſuch ſeaſonable *Leſſons*, (at a time when they are exemplified before our eyes, and our hearts being ſoftned with mourning, are become more *malleable*) to performe ſuch laudable *Chriſtian Civilities*, only for fear we ſhould (not pray but) be thought to pray *to* or *for* them, *over* whom, or near whoſe hearſe, or *by* or *toward* whom we thus pray, (which that we do not, our *Prayers* that then we uſe, are ready to teſtify) is another unreaſonable, able to evidence the power of prejudice and faction to any that is not ſufficiently convinced of it.

13. For that of *thankſgiving after Childbirth*, as it may be acknowledged, to be taken up in proportion to, or imitation of *Purification* among the *Jewes*, ſo is it not thereby lyable to any charge of *evill*; For herein is a marvelous miſtake among men,

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to think that because the continuing of *circumcision* was so forbidden by St. *Paul Gal. 5. 2.* therefore it should be *unlawfull* for any *Christian Church*, to institute any usage which had ever been *commanded the Jewes*. For the reasons which made the retaining of *circumcision* so dangerous, will not be of any force against other *customs* of the *Jewes*, as 1. That it was preſt by the *Judaizing Christians*, as necessary to justification, *Gal. 5. 4.* which is in effect the *disclaiming of Christ* or of any profit *v. 2.* or effect *v. 4.* by him, a *falling from grace*, and renouncing the *Gospell*, 2. That it was contrary to that *liberty* or manumission from the *Judaicall Law* which *Christ* had *purchased*, *v. 13.* to have *circumcision* imposed as a *Law of Gods* still obligatory, when *Christ* by his death hath cancelled it. 3. That some carnall professors, which thought by this meanes to escape the opposition, and *persecution*, which then followed the doctrine of *Christ*, and profession of Christianity, did much *boast* that they put themselves and their Disciples in a course to void the *croſſe*, *c. 6. 12.* which is the meaning of that, *v. 13.* that they may *glory in your flesh*, i. e. in your being *circumcised*, as that is by *Saint Paul* opposed to *glorying in the Croſſe*, *v. 14. i. e.* the persecution that followed profession of the *Gospell*, as *c. 5. 11.* he mentions it as the only reason of his being *persecuted*, that he would not *Preach Circumcision*: agreeable to which is that of *Ignatius* in *Ep. ad Magnes. Et uoxi rōv xriſtōv* *Iudaïd*, &c. If we still now live according to the *Law* of the *Jewes* and *circumcision* of the *flesh*, we deny that we have received grace, for the divinest Prophets lived according to *Jesus Christ*, and *דיא ריט*, for doing so were persecuted: which they that desired to avoid, and therefore would be *circumcised*, or *Preach Circumcision*, those are the men *Saint Paul* so quarrels with, as those that would not suffer for *Christs* sake, that were not much in love with that *Croſſe* of his. To which a fourth reason may also be added, that many of the Ceremonies of the *Law* did preſignifie the future *Messias*, and the teaching the necessity of such observances as not yet abolished, is the professing *Christ* not to be the *Messias*. All which notwithstanding, it still remains very possible, that a rite formerly commanded the *Jewes*, not as *significative* of the future *Messias*, but as decent in the worship of *God*, without any depending on it for justification, without any opinion that the *Jewish Law* obliges us, and without any feare

of being persecuted by the *Jewes*, or consequent compliance with them, may now be prescribed by the *Christian Church*, meerey as a *humane* institution, judging that *decent* or usefull *now* which was so *then*, and in this case, if nothing else can be objected against it, save only that *God once* thought fit to prescribe it to his *owne People*, there will be little fear of danger in, or fault to be found with any such usage. For it is an ordinary observation which *Pan-lus Fagius* in his Notes on the *Targum* (a most learned *Protestant*) first suggested to me, that many of the *Jewish Ceremonies* were imitated by *Christ* himselfe under the *Gospell*. I might shew it you in the *Apostles*, who were answerable to the מַלְאָכִים the *missi* or *messengers* among the *Jewes*, and were by *Christ* our *High-Priest* sent abroad to all Nations to bring in (that *peculium*, which of all others he counted most his *due*, having paid so deare for it) sinners to their Saviour, as they were among the *Jewes*, sent by the *High-Priest* to fetch in the *dues* to the *Temple*. So also the *imposition of hands*, a forme of *benediction* among the *Jewes*, as antient as *Jacob* himselfe, *Gen. 48. 14.* In blessing *Josephs Sonnes*, and is often used by *Christ* to that same purpose. And even the *two Sacraments* are of this nature, *Baptisme* related to the βαπτισμοι, washings used by them at the initiating or admitting of *Profelytes*, and *Christs taking bread*, and giving *Thanks*, &c. after *Supper* (wherein the other Sacrament was first instituted) was directly the *Postcæniæ* among the *Jewes*, not a peculiar part of the *Passover Feast*, but a *Ceremony* after all Feasts, very usuall among them. So the word ἐκκλησία, from the *Assemblies* civill or sacred among the *Jewes*, is made use of to signifie the *Christian Church*, which *Christ* was to gather together. So the *Lords day*, one day in seven, proportionable to their *Sabbath*. So πρεσβυτεροι, *Elders* among the *Jewes*, are brought by the *Apostles* to signifie an *Order* in the Church, and πρεσβυτερα, colleges of many of them together, called by *Ignatius*, συνηματα ιερων, *sacred Societies*, συμβουλιον ἐκκλησιας τοις επισκοποις, *Counsellors and Assistants of the Bishops*, and his συνεδριον, in *Ep. ad Trall.* are parallell to the *Sanhedrim*, or *Councell of Elders* that were joyned to *Moses* in his government, to facilitate the burthen to him. The same may be said of the *Deacons* which were an imitation of the *זָכֵן* the *Treasurer* or *Steward* among them, and conse-

quently the place, where the goods which they were to distribute were kept, is parallell to their *הקנה* *γὰρ* *οὐλάκιον*, the *treasury*, and so the *Bishop* also, saith *Grotius*, is a transcript of the *הקנה* the head of the *Congregation*. And the *Patriarchs* among *Christians* are taken from the heads of the *Tribes* among them, called ordinarily by the 72 *ἀρχοῦς πατριῶν*, and in the New Testament *πατριάρχαι*. Adde unto these the *Christian Censure* of *Excommunication* answerable to their *ἁρσυναγωγία* (whether it were from *sacred* or onely from *civill* Assemblies among them, it matters little, for the *civill* among them may be accommodated to *Ecclesiasticall* among *Christians*, as in some of the fore-mentioned is acknowledged, and as the word *συναγωγὴ*, which signifies primarily any kind of *Assembly*, and is so taken, *Matth.* 6. 5. is appropriated to a place of divine worship in other places) and the severall degrees of it in the *Christian Church*, answerable to their *Niddai*, *Cherem*, and *Schammatha*; And so for *Absolution* also. All this I have said, and might adde much more to make the demand appear no unreasonable one, that it may be lawfull for the *Church* to use a *custome*, which hath some resemblance of some *Ceremony* in force antiently among the *Jewes*, viz. that of the *Purification of Women* in our *Churching*. Which objection being removed there will remain no other, and then that it should be simply *unlawfull* or *unedifying*, to take notice of the *deliverance* of each *Woman*, or to pay acknowledgement to God for it, and *necessary* to set up such *Schools* of *ingratitude* in the *Church*, is more then *ingenuous nature* will suffer any *Christian* to believe, upon the bare authority of these *Assembliers*.

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14. The *Communion of the sick*, if it be *superstition* and *Popery* also, (as sure is implied by the no mention of it at the *visitation of the sick* in the *Directorie*) 'tis sure of a very long standing in the *Church*; the *Canons* of the *Councils* about the *Laps* and *Excommunication*, that generally take care that they should have the *Peace* of the *Church* in *extremis* (answerable to our *Absolution* at that time) and if with expressions of penitent hearts they desire it, the *Sacrament* also, are evidences so clear of this *custome*, that I shall not need produce any testimonies; those that are moved with the practice of *Antiquity* being sufficiently furnished

nisht with them; If any man be unsatisfied in this, let him read the famous story of the dying Serapion in *Eusebius*, l. 6. c. 36. And that it should be necessary to the edification of that Church, that this *viaticum*, (as the Fathers call'd it) should be denyed every *hungring and thirsting* traveller at that time, when it might yeeld him most comfort, and our *charity* most inclines us to allow it him, nay that the Church should be thought to suffer by that in any eminent manner (if it were ill) which is done *privately* only to some particular, (and order taken that all *publikely* should be warned to receive the *Communion* frequently in the Church, and so not want it on the bed, or trouble the Minister then for it) and consequently the Church perhaps never hear of it, this is againe a new kind of necessity, to be fetcht from some under-ground *Fundamentall Lawes* of I know not whose laying, that the *Christian Church* never heard of till these times.

15. As for the *Service of the Commination*, fitted for the first day of Lent, which by denuntiatiions against particular sins under the Law, (appointed to be read to, and attested by the people, with an *Amen* of acknowledgement, that every such offender is by the Law *curst*, not of Prayer that he may be so dealt with in Gods justice) is designed to bring men to humiliation and contrition for sinne, the speciall duty of that day and the ensuing season, and closeth with most affectionate prayers for such penitents; it is matter of some panick senselesse feares to some ignorant men (which are very tender and passionate friends to their beloved sinnes, and dare not subscribe to the condemnation of them) but very usefull to awake even those and all others out of this security, as a Feaver to cure the Lethargick, to kindle a fire about mens eares, that they may see their danger, and make out to the use of all Christian means of repentance and devotion, and laying hold on Christ to avert it; and if such a bug-bear as that of being thought to curse our selves and friends in the saying *Amen* to the threatnings (which will be true to all impenitents whether we say *Amen* or no) be sufficient to exorcize such an exorcist, to cast out of the Church such a powerfull means of bringing sinners to repentance, or if bare prejudice of the Assemblers without either hearing or objecting against it, be enough to make it necessary to be left out of our service, the Divell will never be in danger

ger from his enemies, as long as he may have but the spell of the *Directorie* to put them thus to flight for him,

Lastly, for the *observation of Lent, &c.* if they be consider'd in generall as *Fasts*, there will sure be no necessity to renounce them; the *Jewes* had their *Fasts* as well as *Feasts* (and those set *publick*, not only voluntary *private Fasts*) and not only that *great day of Expiation* appointed by *God* himselfe, but *occasionall* ones appointed by *men*, and yet, when appointed, as constantly observed as that other, the *Fast of the fourth month, of the fifth, of the seventh, and of the tenth month, Zach. 8. 19.* and under *Cristianity*, though in the time of *Christs* presence with the *Disciples*, they fasted not, yet the *fasting of John's Disciples*, nay the *twice a week of the Pharisees* themselves, is not (though mention'd yet) reprehended, but implicitly approved by *Christ*, and of his own, saith he, they should not have that immunity long, *the dayes should come when the Bridegroome should be taken away* (and that is ever since *Christs* ascension) *and then shall they fast in those dayes.* 'Twere easie to justify this through the writings, and by the practice of the whole Church of *God*, till these dayes of *Superstition* and *Envy* let loose, till these dayes of *animosities* and *Epicurisme*, have made the usage of *Fasts* by *Papists*, a command to us not to use them, and concluded the abating any thing of our *gluttony* to be an intrenchment on our *Christian Liberty*, and both those deceits together quarrell'd all *Christian times of fasting* out of our practice first, then out of our *Kalender*. This being said in generall of *fasting*, the application of this to these *fasts of the Church*, will be indisputably satisfactory to any, that shall but consider the occasions of each of them, of the *Lenten-fast*, the knowne forty daies example of abstinence in *Christ*, whereupon saith *St. Jerome*, *Unam quadragesimam sec: traditionem Apostolorum, &c. jejunamus*, We fast the *Lent* according to the tradition of the *Apostles*, and *Epiphanius* joynes with him to make the *Lent fast* an *Apostolicall tradition*, and others of the Antients concurring for the practice of it, if not so punctuall for the tradition; *Saint Basil* may speake for all in *hom. 2. of Fasting*, that *there was no age nor place, but knew it, and observed it.* And then I know no necessity of despising *Christs patterne*, and *Apostolicall practice*, unlesse it be the same which obliges to the destroying of *Episcopacy* (which

Epist. 54. ad
Marcellian.

as it is an *imparity* opposite to the *equalitie* of *Presbyters*, is clearly deducible from *both* those Authorities, to which it seems *this* *yeare* is resolv'd to prove *fatall*;) that so there may be at length as little *imitation* of *Christ* among us, as *reverence* to *Apostles*. Then for *Rogation week*, though the originall or occasion of that cannot be deduced so high, but is by *Historians* referred to *Cland: Mamertus Bishop of Vienne in France*, for the averting of some Judgements, which on the observation of many inauspicious accidents and prodigies were sadly feared to be approaching, yet will it not be *Necessary* to turne the *Fasts*, or the *Letanies*, or the *Services* assigned to it out of the Church, as long as dangers are either *present*, *impendent*, or *possible*, or indeed as long as there be *sinnes* enough among us to abode us ill, or provoke any wrath of Heaven, any judgments on us; And when all those *occasions* cease, I am content those *Services* may be laid aside also, *i. e.* when we meet all together in heaven. Next, the *Ember weeks* are of great Antiquity in the Church called the *quatuor tempora* in the *Latine Fathers*, *ināegē* (from whence I conceive is the *English Ember*) in the *Greek*, and (beside the first institution of them for quarterly seasons of devotion, proportion'd to each part of the yeare, as the first fruits of every season, that the whole, and each division of it might be blest by it, and again beside their answerableness to those foure times of *solemne Fast* mention'd among the *Jewes*, that we *Christians* may not be inferiour unto them in that duty) an admirable use is assign'd to them in the Church, in imitation of the *Apostles*, *Act. 13. 3.* by *Fasting* and *Prayer*, to prepare for the ordination of *Ministers*; immediately consequent to every such week, that God would send, and furnish worthy Instruments of his glory to serve him in that glorious Office, and till *Ministers* are acknowledg'd to be generally so good, that either they cannot or need not be better, till those are also grown *immortall* (as the framers of this *Ordinance*) and so no use of care for succession, I shall suppose it not *over-necessary* to precipitate these out of the Church of Christ, but rather wish that there were in our *Liturgy* some *Service* appointed of *Lessons* and *Prayers* for this purpose, to be used constantly on the dayes of *Fast* through those *weekes*.

Sect. 47.

Thus have I, as briefly as I could, examined all the pretended *exuberances* of our *Liturgy*, which have required it thus to be more then *lanced* even to a *deliquium anime*, to many *fainting fits* a long while, and at last to it's fatall period, if our *Assemblers* may be allowed of the *Jury*, and this Ordinance have leave to be the *executioner*; And as yet to the utmost of our impartiall thoughts can we not discern the least degree of *Necessity*, of any the most moderate signification of the word, to own so *tragicall* an *Exit*. The leafes which have been spent in this search, as it may seem *unnecessarily*, might perhaps have been better employed; Yet will it not be unreasonable to expect a favourable reception of them, when 'tis considered, that by this meanes a farther labour is spared, there needing no farther *answer* to the whole *body* of the *Directory*, or any part of it, when it shall thus appeare, that there was no *necessity* for the change, nay (which I conceive hath all along been concluded) that the continuance of the *Liturgy*, unlesse some better offer or bargain were proposed to us, is still in all policy, in all secular or Christian prudence most necessary. And therefore when we have considered the second particular in the Ordinance, and to that annex a view of some severalls in the *Preface*, the Readers taske will be at an end, and his *patience* freed from the tentation of our *importunity*.

Sect. 48.

The second thing then in the Ordinance is, that all the severals which this Ordinance is set to confront, are Statutes of *Edward the sixth*, and of *Queen Elizabeth*, all which are without more adoe repealed by this Ordinance; which I mention not as new acts of boldnesse, which now we can be at leasure to declame or wonder at, but to justify the calumniated Sons of this Church, who were for a long time offered up maliciously to the Peoples hatred and fury, first as *illegal usurpers*, and adders to Law, then as *Popishly affected*, and the patterne of *Queen Elizabeths* time vouched to the confirming of this their Charge, and the Erection of her very Picture in some Churches, and solemnization of a day for her *annual remembrance*, (by those who will not now allow any *Saint*, or even *Christ* himselfe the like favour) design'd to upbraid those wayes and reprove those thoughts. It seemeth now 'tis.

'tis a season for these men to *traverse the scene*, to put off disguises, and *professe* openly and confidently, what 'till now they have been carefull to conceale, that their *garnishing the Sepulchre of Queen Elizabeth* was no argument that they were cordially of her Religion, or meant kindnesse sincerely to the *Queen Elizabeths Reformation*. Some seeds we know there were of the present practises transmitted hither from our Neighbour *Disciplinarians* in the dayes of *Q. Elizabeth*, and some high attempts in private zeale in *Hacket*, and *Coppinger*, and *Arlington*, at one time, which when God suffered not to prosper, it was the wisdom of others to call *phrensie* and *madnesse* in those undertakers. And generally that is the difference of *fate* between wickednesse *prospering* and *miscarrying*, the one passeth for *Piety*, the other for *Fury*. I shall now not *affirme*, (or judge my Brethren) but meekly aske this *question*, and leave every mans own Conscience to answer (not me, but) himselfe in it sincerely, and without partiality, whether if he had lived in the dayes of *Q. Elizabeth*, and had had his present perswasions about him, and the same encouragements and grounds of hope, that he might prosper and go thorough with his designs, he would not *then* in the matter of Religion have done just the same; which now he hath given his *Vote*, and taken up *Armes* to doe. If he say, out of the uprightness of his heart, he would not, I shall then only aske why it is done *now*, what ill planet hath made that *poysen now*, which was *then wholesome food*, why *Q. Elizabeths Statutes* should be now *repealed*, which were then so *laudable*? If any intervenient provocation, or any thing else *extrinsecall* to the matter it selfe have made this change now *necessary*, this will be great injustice in the Actors. Or if the *examples of severity* in her dayes, (the hanging of *Coppin* and *Thacker*, *An. 1583.* at *S. Edmundsbury*, for publishing *Brownes* book, (saith *Camden*) which (saith *Stow* p. 1174) was written against the *Common-Prayer-Book*) might then restrain those that were contrary-minded, I know no reason why the Lawes by which that was done, should not still continue to restrain; or at least why *Conscience* should not be as powerfull, as *Fear*. From all this I shall now take confidence to conclude, that were there not many earlier testimonies to

confirm it, this one Ordinance would convince the most seducible mistaker of these two sad truths.

Sect. 49.

1. That the preservation of *Lawes*, so long and so speciously insisted on was but an artifice of designe to gaine so much either of *authority* to their *Persons*, or of *power* and *force* into their *hands*, as might enable them to subvert and abolish the most wholesome *Lawes* of the Kingdome, and in the mean time to accuse others falsely of that, which it was not their *innocence*, but their *discretion*, not their want of *will*, but of *opportunity*, that they were not *really*, and *truly*, and *perfectly* guilty of themselves, that so they might compleatly own and observe the *principles* by which they move, and transcribe that practice, which hath been constantly used by the *Presbyterians*, (wheresoever they have appear'd) to pretend their *care* & *zeale* to *liberty*, that by that means they may get into *power* (like *Absalom* a passionate friend to justice, when he had an itch to be King; or like *Deioces* in *Herodotus*, *μεγαλὸν ἀρχαὶ ἰδὼς καὶ δίκαιον ἐν* his ambition of Magistracy made him content to be just) which as soon as they attain, they inclose, and tyrannically make use of to the *enthraling* and *enslaving* all others; Even *Lawes* themselves, the only *Bounds* and *Bulwarks* of *Liberty*, which alone can secure it from *servitude* on one side, and *licentiousnesse* on the other (which very *licentiousnesse* is the surest way to *servitude*, the *licentiousnesse* of one implying the oppression and captivity of some other, and being it selfe in a just weighing of things the greatest * *slavery* as much as the mans own unruly *passions* are greater *Tyrants* then *Lawes*, or lawfull *Princes*) are to be levell'd in their *Jehu-march*, to be accused and found to be at last the only guilty things, and the same calamity designed to involve the pretended *Enemies* of *Lawes* and the *Lawes* themselves.

* μη αἰρετώσαν
ἀπὸ τοῦ κοινῆ ἐ-
κδοθέντων ἢ καὶ
μη δὲ λοιποὶ δι-
δάσκουσιν ἐπὶ δι-
καιοσύνης. Epist. ad
Polycarp. Ignatius
ad scripita.

Sect. 50.

The second truth that this unhappy Ordinance hath taught us, is that which a while ago had been a *Revelation* of a *Mystery* indeed, which would without any other auxiliary have infallibly quencht this flame (which now like another *Esna* and *Vesuvius* is gotten into the bowells of this Kingdome, and is there likely to rage for ever, if it be not asswaged from Heaven, or determin'd through want of matter, by having devoured all that is combustible)

stible) but now is a petty vulgar *observation*, that hath no influence or impression on any man, and therefore I scarce now think it worthy the repeating; and yet to conclude this period fairly, I shall; 'tis only this, That the framers of this *Ordinance*, that have so long fought for the defence of the established *Protestant Religion*, will not now have *Peace*, unless they may be allowed liberty to cast off and repeale every of those *Statutes*, that of the second and third of Edward the sixth, that of the fifth and sixth of the same King, that of the first of Qu. Elizabeth, that of the fifth, that of the eighth of the same Queen, (though not all at once, yet as farre as concerns the matter in hand, by which you may be assured, that the fragments of those *Statutes* which remain yet unabolished, are but reserved for some other opportunity, as ready for a second and third sacrifice, as thus much of them was for this) by which the *Protestant Religion* stands established in this *Kingdome*, and in which the whole worke of *Reformation* is consummate. And all this upon no higher pretence of *Reason*, then only a *Resolution* to do so, a not being advised by their *Divines* to the contrary, and (to countenance the weaknesse of those two motives) a *prooflesse scandalous* mention, or bare naming of manifold inconveniencies, which might as reasonably be made the Excuse of *Robbing*, and *Murthering* and *Damning* (as farre as an *Ordinance* would reach) all men but themselves, as of abolishing this *Liturgie*. Lord lay not this sinne to their Charge.

CHAP.



CHAP. II.

Sect. I.

THe Preface to the Directory, being the Oratour to persuade all men to be content with this grand and sudden change, to lay down with patience and unanimity, all their right which they had in the *venerable Liturgy* of the Church of England, and account themselves richly rewarded, for doing so, by this new framed *Directory*, begins speciously enough, by seeming to lay down the only *reasons*, why our *Ancestors* a hundred *yeares* agoe, at the first *Reformation of Religion*, were not only content, but *rejoyced also in the Booke of Common Prayer*, at that time set forth; But these reasons are set down with some partiality, there being some other more weighty grounds of the *Reformers framing*, and *others rejoycing* in that *Booke*, then those *negative* ones which that *preface* mentions, *viz.* the perfect *Reformation* wrought upon the former *Liturgy*, the perfect *conformity* of it with, and compoſure out of the *Word of God*, the excellent orders preſcribed, and *benefit* to be reaped from the use of that *Booke*, and the *no manner of real objection*, or exception of any weight against it; All which if they had been mentioned, as in all justice they ought, (especially when you report not your own judgements of it, but the judgements of those *rejoycers* of that age, who have left upon record those reasons of their *rejoycing*) this Preface had soon been ended, or else proved in that first part, an answer or confutation of all that followes. But 'tis the manner of men now adaies, to conceale all that may not tend to their advantage to be taken notice of, (a practice reproached by *honest Cicero*, in his bookes of offices of life, in the story of the *Alexandrian* ship-man, that went to relieve *Rhodes*, and out-going the rest of his fellowes, sold his Corne at so much the more gain, by that infamous artifice, though not of *lying*, yet of *concealing* the mention of the Fleet that was coming after) and to cut off the locks of that *Sampson* whom

whom they mean to bind, pare and circumscribe the claws of that creature they are to combat with; I mean to set out that *cause*, and those *arguments* at the *weakest*, to which they are to give satisfaction. And yet by the way, I must confesse, that even these weak arguments which they have named, are to me of some moment, as first, The redresse of *many things which were vaine, erroneous, superstitious and Idolatrous*, which argues that all is not now involv'd under any of those titles, nor consequently to be *abolisht*, but further *reform'd* only. 2. That they which did this, were *wise and pious*, which they that were, would never take pains to purge that which was all dross, their *wisdom* would have helpt them to discern that it was so, and their *piety* oblige them to reject it altogether, and not to save one *hoofe*, when all was due to the common slaughter. 3. That *many godly and learned men rejoiced much in the Liturgy*, which argues that all was not to be detested; unlesse either these men now be somewhat higher then *Godly or Learned*, of that middle sort of rati-
onalls, that *Iamblichus* out of *Aristotle* speaks of, betwixt God and Man, the *ἡμιθεοειδὲς*, or unlesse it be confest that *many Godly and Learned men* may be mistaken in a matter of this moment, and then these may be also mistaken at this time.

Having therefore made use of that artifice, mention'd some generall slight grounds of mens *approving* and *rejoysing* in the new-formed Liturgy, the Composers of that Preface, I mean speedily to weigh them down, with a heape of contrary sad matter, and then to leave it to the Readers judgement, whether they are not his friends, thus to disabuse him, and his silly good-natur'd ancestors, that were thus slightly flatter'd into a good opinion of an inconvenient, if not mischievous *Liturgy*. Great hast is therefore made, and some arts and preparations used, to work upon the *affection* more then *judgement* of the Reader, and this is done by that Rhetoricall pathetick stroke [*Howbeit, long and sad experience hath made it manifest*] Words of some consideration and efficacy, but that they have one weak part in them, an *infirmitie* that this age is very subject to, and to murmurers, and *passionate* lovers of *newes* and *change*, how irksome and tedious soever the experience of this *Liturgy* hath been, 'tis notoriously certain that it hath not been said, save only againe to those

Sect. 2.

P. 2.

those *evill eyes*; but on the other side, a continuall *flote* and *ride* of joy to all true *English-men*, to see and observe the prosperity and flourishing of this Church, in a perpetuall swelling and growth, ever since the establishing of that *Protestant Liturgy and Religion* together among us, till at last (about the time when this vast calamity brake in upon us) it was grown to such an height, as was certainly never heard of (or by Enemies themselves affirmed at any other time to have been) in this Kingdome, or (were it not a little like boasting, to which yet *you have constrain'd us*, I should adde) in any other part of *Enrope* also for these many hundred yeares.

Sect. 3.

But what is it that this so falsely supposed *sad experience* hath made manifest? Why, that the *Liturgy* used in the Church of England (notwithstanding the paines and Religious intentions of the Compilers of it) hath prov'd an offence; not only to many of the Godly at home, but also to the Reformed Churches abroad.

In which words we shall not take advantage of the Confession of the Religious intentions of the Compilers of our *Liturgy*, which signifies the offence here spoken of in their notion of it to be *acceptum, non datum*, taken when it was not given; nor 2. Oppose those religious intentions to the irreligious mistakes of others, and accusations of those things which were so religiously intended; nor 3. Compare the reputations of those Persons which compiled that *Liturgy*, whether in King Edwards (*Cramer, Ridley, P. Martyr*) or in Queene Elizabeths dayes (*Parker, Grindall, Horne, Whitehead, &c.*) with the Members of this Assembly, much lesse the intentions of them, which in the mouth of Enemies is acknowledged religious, with the intentions of these, which if we may measure by their more visible enterprizes and the Covenant, in which they have associated contrary to all Lawes of God and men, we shall have temptation to suspect not guilty of over-much Religion, or good purpose to the government of this Kingdome; nor 4. Confront the number of those that are here confest to be pleased and benefited, against those others that are said to be offended, which were argument enough for that which is established, that considering the danger of change, it ought in all reason rather to stand to please one sort, and benefit them still, then to be pull'd down to comply with

with the other. But we shall confine our selves to that which the objectors principally designed as a *first reason* for which our *Liturgy* must be destroyed, *because, forsooth, say they, it hath prov'd an offence, &c.* For the thorough examining of which reason, it will be necessary to inquire into these three things. 1. What they mean by *offence*. 2. What truth there is in the assertion, that the *Liturgy* hath prov'd so to the *Godly* at home, and to the *Reformed Churches* abroad. 3. How farre that might be a reason of *destroying* that which proves an *offence*.

For the first, the word *Offence* is an *equivocall* mistaken word, and by that means is many times a title of a *charge* or *accusation*, when there is no reall *crime* under it; For sometimes, in our *English* language especially, it is taken for that which anybody is *displeased* or *angry* at, and then if the thing be not ill in it self, that anger is a *causelesse* anger, which he that is guilty of, must know to be a *sinne*, and humble himselfe before God for it, and fall into it no more, and then there need no more be said of such *offences*, but that he that is or hath been *angry* at the *Liturgy*, must prove the *Liturgy* to be really ill, (which if it could be done here, the matter of *Offence* would never have been charged on it, for that is set to supply the place of a greater *accusation*) or else confesse himselfe, or those others so *offended*, to have *sinned* by such *anger*. But then 2. If we may guesse of the meaning of the word by the reason which is brought to prove the charge [For not to speak, &c.] it is set here to signifie. 1. The burthen of reading all the *Prayers*. 2. The many *unprofitable* burthen some *Ceremonies*, which hath occasion'd mischief by *disturbing* the *Consciences* of those that could not yeeld to them, and by *depriving* them of the *ordinances* of God, which they might not enjoy without *conforming* or *subscribing* to those *Ceremonies*. To proceed then to the second thing, what truth there in this Assertion, and view it in the severalls of the *proofe*.

For the first of these, the *burthen* of reading the *Prayers*; if they were enough to prove the *Liturgy* *offensive*, all *Christian* virtues would be involv'd in that charge, because they have all some burthen and difficulty in them, and for this particular, seeing we speak to *Christians*, we might hope that the *Service* would not passe for a *burthen* to the *Godly*. (who are here named) i.e. to

mindstruly devout, as if it were longer then it is; and that it may not do so, I am sure it is very prudently framed with as much variety, and as moderate length of each part, as could be imagined, and sure he that shall compare the practices, will find the *burthen* and *length* both to *Minister* and *People* to be as great, by observing the prescriptions in the *Directory*, in the shortest manner, as this that our *Liturgy* hath designed. 3. For the *many unprofitable burthensome Ceremonies*. Every of those Epithets is a calumny; for 1. They are not many, To the *People* I am sure, For *kneeling* and *standing*, which are the only *Ceremonies* in the daily *Service*, will not make up that number (and for the rest, there is but a superaddition of some one in each *Service*.) As for *sitting bare*, if reason it selfe will not prescribe that civility to be paid to God in the *House of God*, (where without any positive precept, *Jacob put off his shoes from his feet*) neither doth our *Liturgy* prescribe it. 2. They are not *unprofitable*, but each of them tending to advance the business to which they are annex; *kneeling* to increase our *humility*, and joyn the *body* with the *soule* in that duty of *adoration*, *standing* to elevate, and again to joyn with the *soule* in *Confession* of God and *Thanksgiving*, and the rest proportion'd to the business in hand; and 3. If not *many*, nor *unprofitable*, then not burthensome also. As for the *disquieting the Consciences of many godly Ministers and People*, who could not yeeld to the *Ceremonies*; I answer, that by what hath formerly been said, and the no-objection in this *Directory* against any such, it appears that there is no *Ceremony* appointed in our *Liturgy* which is *improper* or *impertinent* to the action, to which it is annex, much lesse in it self *unlawfull*. And then for *mens Consciences to be disquieted*, it argues that they have not, in that manner, as they ought, desired *information*; as for *Ministers*, we know that all that have been received into that Order, have voluntarily *subscribed* to them, and consequently have *receded* from their own subscription, if they have refused to *conforme*. And we desire to know what tender respect will be had to the Consciences of those, who will submit to your *Directory*, and afterward *refuse* to *conforme* unto it. I am sure the denuntiations which we have heard of against the *dissenting Brethren*, about the matter of *Jurisdiction* and *Censures* (and

now lately concerning the *depravers* of your *Directory*) have been none of the mildest, although those are your own fellow-Members, that have assisted you as affectionately in the grand Cause as any, and never made themselves liable to your severity, by having once conformed to you in those particulars. And so 3. For *depriving them of the Ordinances of God*, &c. if that were the *punishment* appointed for the *obstinate* and *refractory*, 'tis no more then the *Lawes* of the Land appointed for their *Portion*, and in that sure not without any example in *Scripture* and *Apostolicall* practice, who appointed such *perverse Persons* to be avoided, which is a *censure* as high as any hath been here on such inflicted. What *Ordinances* they were of which such men were deprived, I conceive is specified by the next words, that *sundry good Christians have been by means thereof kept from the Lords Table*, which must needs referre to those that would not *kneele* there, and why that should be so unreasonable, when the very *Directory* layes the matter so, that none shall receive with them who do not *sit*, there will be little ground, unlesse it be that no posture in the *Service* of God can be *offensive*, but only that of *kneeling*, which indeed hath had the very ill luck by *Sociinus*, in his Tract *Canā Domini*, to be turn'd out of the Church as *Idolatricall* (with whom to affirm the same will be as great a *compliance*, as *kneeling* can be with the *Papists*.) And by these as *superstition* at least, I know not for what guilt, except that of too much humility, as being in *M. Archer* his Divinity, as before I intimated, a betraying of one of the *greatest comforts* in the Sacrament, the *sitting fellow-Kings with Christ in his earthly Kingdome*, confessing thereby that some mens hearts are so set on that *earthly Kingdome*, that the hope of an *Heavenly Kingdome* will not yeeld them comfort, unlesse they may have that other in the way to it; and withall telling us, that he and his *Compeeres* are those men.

Having survey'd these severalls, and shewed how unjustly the charge of *Offence* is laid on the *Liturgy*, and how little 'tis prov'd by these *reasons*, I shall only adde, that the proposition pretended to be thus proved by these particulars, is much larger then the prooffe can be imagined to extend. For part of the proposition was, that the *Liturgy* was *offence to the Reformed Churches*

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Churches abroad; To which the [*For*] is immediately annext, as if it introduced some *proofe* of that also. But 'tis apparent, that the *proofes* specified inferre not that, for neither *the burthen of reading* is *Offence* to them, nor are *their Consciences* *disquieted*, nor *they* *deprived of Gods Ordinances by that means*. In which respect 'tis necessary for us to conclude, that the word *Offence*, as applied to them, is taken in that other notion, that they are *displeased* and *angry* at it. To which we then must answer, that although there is no guilt inferred from the undergoing this fate of being *disliked* by some, but rather that it is to be deemed an ill indication to be *spoken well of by all*; yet have we never heard of any Forraigne Church which hath exprest any such offence; the utmost that can be said, is (and yet not so much as that is here suggested) that some particular men have exprest such dislike; to whom we could easily oppose the judgment of others more eminent among them who have largely exprest their approbation of it. And 'tis observable, that Calvin himselfe, when from *Frankfort* he had received an odious malicious account of many particulars in our *Liturgy* (as any will acknowledge that shall compare the report then made, with what he finds) though he were so farre transported as to call them *ineptias*, follies, yet addes the Epithet of *tolerabiles*, that though such, they were yet tolerable. And therefore

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Frank. p. 30.
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In the third place, I may now conclude, that if all that is thus affirm'd to prove the *Offence* in the *Liturgy*, used in the Church of *England*, were (after all this evidence of the contrary) supposed true, yet is it no argument to inferre the justice of the present designe which is not *reforming*, but *abolishing* both of that and all other *Liturgy*. Were there *Offence* in the length of the *Service*, that length might be reform'd, and yet *Liturgy* remain; were there *offence* in the *Ceremonies*, or *mischiefe* in the *punishing* them that have not conformed, those *Ceremonies* might be left free, that *Conformity* be not thus prest, and still *Liturgy* be preserved inviolate. As for the Forreigne Churches, 1. I shall demand, whether only *some* are thus offended, or *all*. Not all, for some of the wisest in these Churches have commended it; and if *some only*, then it seems others are not offended, and why must we be so partiall, as to offend & *displease* some, that we may

may escape the offending others? not sure because we more esteem the judgments of the latter, for by the Apostles rule the *weaker* men are, the more care must be taken, that they be not *offended*. 2. I shall suppose that their *Liturgy*, or their having none at all, may possibly offend us, and then demand why they shall not be as much obliged to change for the satisfying of us, as we of them? I am ashamed to presse this illogically discourse too farre, which sure never foresaw such examination, being meant only to give the people a formall specious shew for what is done, a heap of *popular Arguments*, which have of late gotten away all the custome from *Demonstrations*, and then, *Si populus vult decipi, decipiat*, if the same Creature will thus be taken, any fallacy, or *Topicke* doth as well for the turn, as if *Euclid* had demonstrated it.

In pursu't of this popular Argument it followes, that by this means, i. e. of the *Liturgy*, divers able and faithfull Ministers were debarred from the exercise of their Ministry, and spoiled of their livelihood, to the undoing of them and their Families. To which I answer, 1. That if this be true, it is very strange that so few of this present Assembly were of that number. For of them I may surely say many, very many in proportion, were not debarred of the exercise of their Ministry, were not spoiled of their livelihood, &c. And if any one was, which I profess I know not, I believe it will be found, that the standing of *Liturgy* brought not those afflictions upon him. The conclusion from hence will be, that either these present Assemblers concurred not in judgment with those many able and faithfull Ministers (and then why do they now bring their Arguments from them, whose judgement they did not approve and follow?) or else that they were not so valiant, as to appear when sufferings expected them, or else that they had a very happy Rainbow hanging over their heads to avert from them that common storme. But then 2. It might be considered, whether those mentioned penalties have not been legally, and by act of Parliament, inflicted on those who suffer'd under them, and then whether that will be ground sufficient to abolish a Law, because by force thereof some men that offended against it have beene punished. 3. Whether some men did not choose non-conformity as the more in-

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strumentall to the exercise of their *Ministry*, changing one *Parish* for the whole *Diocese*, and preaching oftner in private *Families*, then any other did in the *Church*, and withall, wheter this had not the encouragement of being the more gainfull trade, of bringing in larger *Pensions*, then formerly they had receiv'd *Tithes*. 4. Whether the *punishments* inflicted on such, have not generally been inferiour to the *rigour* of the *Statute*, and not executed on any who have not been *very unpeaceable*, and then whether unpeaceable persons would not go neare to fall under some mulcts, what ever the *Forme* of *Government*, what ever the *Church Service* were, none having the promise of inheriting *the Land of Canaan*, an happy prosperous life in this world, but they whose *meeknesse* and *obedience to Lawes* have given them a claime to that privilege. 5. Whether the number of those, who by *Ordinances* have lately been so debarred of the exercise of their *Ministry*, and *spoiled of their livelihood*, have not been farre greater then all those together; that ever the *Liturgy* thus offended since the *Reformation*. 6. Whether this *Directorie*, should it be establiht, would not be so imposed, that they which obey it not, shall be subject to these or the like *penalties*.

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'Tis added in the next place, to raise the cry, and encrease the *Odium*, and to involve the *Prelates* and the *Liturgy* in the same calamity, (for otherwise what hath the *Prelates labouring*, &c. to do with the *Liturgy*?) That the *Prelates and their Faction* have laboured to raise the estimation of the *Liturgy* to such an height, as if there were no other worship, or way of worship of God among us, but only the *Service-book*, to the great hindrance of the *Preaching the Word*. To which I answer, 1. That this or any other action of the *Prelates*, if supposed never so true, and never so *extravagant*, is wholly *extrinsecall* and impertinent to the businessse of the *Liturgy*, and the more impertinent, by how much the more *extravagant*, such actions being easily coerced, and reduced by and according to the *rule*, and such unreasonable enhancements separable, without any wound or violence to the *Liturgy*. Give the *Liturgy* its due, not its *usurped* estimation, and we are all agreed. 2. 'Tis here acknowledged that this was but *laboured*, not affirmed that it was *effected*, and then this sure is too heavy

a doom on the *Liturgy*, for that their *labouring*; we do not find that Saint *Paul* was stroke dead, like *Herod*, because the *Lycæonians* meant and *laboured* to do sacrifice unto him, *Act.* 14. 16. But then 3. He that shall consider who they are which make this *objection*, will sure never be moved by it. For certainly they that have formerly set the prime of their wits and endeavours to vilify and defame the *Liturgy*; and now that they think they have power, have absolutely *abolish'd* it, will sooner to be *partiall* when they are to judge of the *due estimation* of it; they that declaim at *Bishops* for advancing it, will they be just and take notice of their own contempts, which enforced the *Bishops* thus to rescue and vindicate it? I shall not expect it from them, nor till then, that they will deliver any more then *popular shewes* of truth in this matter. For 4. The *Prelates* have not raised the book to an *higher estimation* then the *Law* hath raised, that is, that it may be *observed* so as may tend to *edification*, nor do we now desire any greater height of value for it, then you for the *Directory*, I shall adde, nor so great neither, for we do not exclude all others as *unlawfull*, as you have done, and then I am confident God will not lay that charge on us, which you do on the *Prelates*, nor any man that shall consider how different our *Titles* are, though our *claims* not proportion'd to them. A piece of *modesty* and *moderation* which we challenge you to transcribe from us. 5. All this all this while is a meere *Calumny*, if by the *Service Book* is meant the *use of the Prayers* in the *Liturgy*, for no *Prelate* ever affirm'd, or is known to have thought, that there is *no other way of worship of God*; but that among us. But then 6. We adde that this way of *publicke Prayer by set Forme*, the only one establish'd by *Law*, (and so sure to be esteem'd by us before any other) is also in many respects the most convenient for *Publick worship*, of which affirmation we shall offer you no other proof or testimony, then what Mr. *Calvin*, whom before we named, hath given us in his *Epistle to the Protector*. in these words, *Quod ad formam, &c.* As for *Forme of Prayers*, and *Ecclesiasticall Rites*, I very much approve, that it be set or certain. From which it may not be lawfull for the *Pastors* in their *Function* to depart, that so there may be provision made for the *simplicity* and *unskillfullnesse* of some, and that the consent

consent of all the Churches among themselves may more certainly appear: and lastly also, that the extravagant levity of some, who affect novelties, may be prevented. So probable was my conjecture, that at first I interposed, that the men that had here imposed upon their fellowes so farre, as to conclude the abolition of Liturgy necessary, were those that undertook to reforme Geneva as well as England, to chastise; Calvins estimation of it, as well as that of our Prelates.

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As for that pompous close, that *this hath been to the great hindrance of the Preaching of the Word, and to the justling is one as unnecessary, or at best inferiour to the reading of Common-Prayer*, I answer, 1. That the Liturgy, or the just estimation of it, is perfectly incapable of this charge, it being so farre from hindring, that it requires the Preaching of the Word, assignes the place where the Sermon shall come in, hath Prayers for a blessing upon it. 2. That if any where Sermons have been neglected, it hath not been through any default either of the length or estimation of the Liturgy: for these two, if Faction and Schisme did not set them at odds, would very friendly and peaceably dwell together, and each tend much to the proficiency and gain which might arise from either. Prayers would prepare us to heare as we ought, i. e. to practice also; and Sermons might incite and stirre up the languishing devotion, and enliven and animate it with zeale and fervency in Prayer. And constantly the more we esteemed the Ordinance, and set our selves to the discharge of the duty of Prayer, the more should we profit by Sermons which were thus received into an honest heart thus fitted, and made capable of impression by Prayer. These two may therefore live like Abraham and Lot, and why should there be any wrangling or controversie betwixt thy Heards-men and my Heards-men? But seeing it is made a season of complaining, I answer. 3. That it is on the other side most notorious, that in many places the Sermon hath justled out the Common Prayers, and upon such a provocation, (and only to prevent the like partiality or oppression) it may be just so farre now to adde, that as long as the Liturgy continues in its legall possession in this Church, there is no other legall way (as that signifies, commanded by Law) of the publicke worship of God among us, and although that voluntar

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ry *Prayer* of the *Minister* before *Sermon*, when it is used, is a part of the *worship of God*, (as all *Prayer* is) yet is it not prescribed by the Law, nor consequently can it without usurpation cut short or take away any part of that time which is by that assigned to the *Liturgy*; the *free-will offerings*, though permitted, must not supplant the daily *prescribed oblations*, the *Corban* must not excuse the not honouring of *Parents*, the *customs* which are *tolerated*, must not evacuate or supercede the *precepts* of the Church. As for *Sermons*, which in this period seem the onely thing that is here opposed to *Liturgy*; I hope they do not undertake to be as eminent a part of the *worship of God* among us as *Prayer*. If they do, I must lesse blame the poor ignorant people, that when they have heard a *Sermon* or two think they have served *God* for all that day or week, nor the generality of those seduced ones, who place so great a part of *Piety* in *hearing*, and think so much the more comfortably of themselves from the number of the *houres* spent in that *Exercise*, which hath of late been the only *businessse* of the *Church*, (which was by *God* instil'd the *House of Prayer*) and the *Liturgy* at most used but as *Musick* to entertain the *Auditors* till the *Actors* be attired, and the *Seates* be full, and it be time for the *Scene* to enter. This if it were true, would avow and justifie that plea in the *Gospel*, [Lord open unto us, for thou hast taught in our streets] i. e. we have heard thee *Preach* among us. Which sure *Christ* would not so have defamed with an [I will say unto them, go you *Cursed*, &c.] if it had been the prime part of his *worship* to be such *bearers*; the consideration of that place will give us a right notion of this *businessse*, and 'tis this, that *hearing* of *Sermons*, or what else appointed by the Church for our *instruction*, is a duty of every *Christian* prescribed in order to *practice* or good life, to which *knowledge* is necessarily preparative, and so, like many others, *actus imperatus*, an *act* commanded by Religion, but so far from being it selfe an immediate or *elicit* *act* of *worship* precisely or abstractly, as it is *hearing*, that unlesse that proportionable *practice* attend it, 'tis but an aggravation and accumulation of our *guilts*, the *blessednesse* not belonging to the *hearing*, but the [and keeping the *Word of God*] and the go you *Cursed*, to none more then to those that *heare* and *say*, but *doe not*: and

for the title of *worship of God*, whether *outward* or *inward*, outwardly exprest, or all *Prayer* certainly and *adoration of God* is the thing to which that most specially belongs, as may appeare, *Psal.* 95. 6. where that of *worshipping* is attended, with *falling down and kneeling before the Lord our maker*. And even your *Directory*, though it speak extream high of *Preaching the Word*, yet doth not it stile it *any part of Gods worship*, as it doth *the reading the Word of God in the Congregation*, p. 12. because indeed our manner of *Preaching* is but an humane thing, and the word of man. This I should not here have said, because I would be sure not to discourage any in the attending any *Christian duty* (and such I acknowledge *hearing* to be, and heartily exhort all my *Fellow Labourers* in their severall Charges, to take heed to *Doctrine*, to *Reproofe*, to *Exhortation*, to be as frequent and diligent in it, as the wants of their Charges require of them; and my fellow *Christians* also, that they give heed to *sound Doctrine*, that they require the *Law* at the *Priests mouth*, as of a messenger of the *Lord of Hosts*, and againe to take heed how they hear) but the *αὐτοκρατία*, or *impropriety of speech*, that I say no more, that is in this matter discernible in the words of the *Directory*, and the consequent dangers which experience hath forced us to observe in them, who place the *worship of God* especially in *hearing*, have extorted thus much from us, which may be usefull to give us a due valuation of *Sermon* and *Prayer*, the former as a *duty* of a *Christian*, the latter a *duty* too, and an *elicite act*, a prime speciall part of *worship* also.

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And whereas 'tis added, that the *Liturgy* by man is made no better then an *Idoll*. 1. That is a speech of great *cunning*, but withall of great *uncharitableness*: *cunning*, in setting the words so cautiously thus, not an *Idoll*, but [no better then] (as they, that will *rayle*, but would not *pay* for it, whose feare doth moderate the petulancy of their *spleen*, and *covetousnesse* keep them from letting any thing fall that the *Law* may take hold of, are wont to do) and yet withall signifying as odiously as if it had been made an *Idoll* indeed. Whereas the plain literall sense of the words if it be taken, will be this, that an *Idoll* is not worse then our *Common-Prayer-Book* is to many, or that it is used by many as ill as an *Idoll* is wont to be used, which is then the most

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bitter piece of *uncharitableness*, if not grounded on certaine knowledge, and that impossible to be had by others, as could be imagined. The truth is, this *Directory* hath now proved that there is a true sense of these words, the *Compilers* of which have demonstrated themselves to be those many that have made our Liturgy *no better then an Idoll*, have dealt with it as the good *Kings* did with the abominations of the Heathens, *brake it in pieces, ground it to powder, and thrown the dust of it into the Brook*; for *abolition* is the plain sense for which that is the metaphore. But then 2. 'Tis possible, the *calme* meaning of those *odious* words is no more then this, that many have *given* this an *estimation* higher then it deserves. If any such there be, I desire *not* to be their advocate, having to my task only the viudication of its *just esteem*; but yet cannot resist the temptation which prompts me to return to you, that some men as neare the *golden meane* as the *Assemblers*, have said the like of *Preaching*, though not exprest in it so large a *Declamatory figure*; and I shall ask, whether you have not possibly given them *some occasion* to do so (as great perhaps as hath been given you to passe this sentence on them) at least now confirmed them in so doing, by applying or appropriating to the *Preaching of the word* (in the Modern notion of it, and as in your *Directory* it is distinguished from *reading of the Scriptures*) the title which *S. Paul* gives to the *Gospel of Christ*, saying, *that it is the Power of God unto Salvation, and one of the greatest and most excellent works of the Ministry of the Gospel*, p. 27. which former clause of *power of God, &c.* though it be most truly affirmed by *S. Paul* of their *Preaching the Gospel*, and also truly applied or accommodated to that *Preaching* or interpreting of Scripture, which is the *ἐκδοσις*, the *due application* of the Scripture-rule to particular cases, yet it is not true in *universum*, of all that is now adayes call'd *Preaching*, much of that kind being *ἰσχυρὸν θανάτου*, of a mortiferous poysonous savour, not to them *that perish*, but to the most Christian auditory it meets with; And that the railing of every *Pulpit-Rabshakeh*, the *speaking evill of Dignities, &c.* should be stiled *the power of God to Salvation*, I have little temptation to believe. And whether the latter clause be true also, I referre you to *S. Ang. Ep. 180. ad Honorat.* where speaking of

damages that come to the People by the absence of the Minister, and consequently of necessary Ministeria, the speciall, usefull necessary acts of the Ministry, he names the Sacraments, and receiving of Penitents, and giving of comfort to them, but mentions neither Praying nor Preaching in that place. I shall adde no more, but that some have on these, and the like grounds, been tempted to say, that you Idolize Preaching, because you attribute so much to any the worst kind of that, above what others have conceived to be its due proportion. And yet we hope you think not fit to abolish Preaching on that suggestion, and consequently, that it will be as unjust to abolish Liturgy on the like, though it should be prov'd a true one, this being clearly the fault of Men, and not of Liturgy, as that even now of the Lycaonians and not of Paul, especially when the many, which are affirmed to have thus offended, by Idolizing the Liturgy, are said to be ignorant and superstitious, whose faults, and errors, and imprudencies, if they may prove matter sufficient for such a sentence, may also rob us of all the treasures we have, of our Bibles and Soules also. For thus hath the Gospell been used as a *seizanne*, or charme, and that is but little better then an Idol, and so have some persons been had in admiration, and believed as if they were infallible, and so in a manner Idoliz'd also, and that this should be a capitall crime in them, that were thus admired, would be a new piece of severity, that few of Draco's Lawes could parallel.

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P. 4.

The next charge (which is an appendent prooffe of this) is that the People pleasing themselves in their presence at that Service, and their Lip-labour, in bearing a part in it, have thereby hardened themselves in their ignorance, and carelesse of saving knowledge and true piety. To this I answer. 1. That 'tis no fault to be so pleased with presence at that service (the congregation of many Saints is to any a pleasing company) and therefore if it were immediate to, and inseparable from the Liturgy, would not be a charge against it, nor in any probability hinder, but advance the desire, and acquisition of saving knowledge and true piety, which is there proposed, to all that are present at the Liturgy. But if the phrase signifie being pleased with the bare presence, or the being present, and doing nothing of that they come for, as the
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Lip-labour seems to denote the hard ^{bare} labour of the lip, and not joyning any zeale or intention of the heart, it is then but an uncharitable censure again, if it be not upon certain knowledge; and if it be, 'tis as incident to that order of the *Directories* proposing, as to our *Liturgy*. One may please himself with a bare presence at Sermon, and either sleep it out, or think on some worldly matter; one may say all or most of the *Ministers Prayer* after him, and sigh and groan at every period, and satisfy himself that this is a gallant work of piety, but truly I would be unwilling to be he that should passe this censure on any, whose heart I did not know (for sure it is not necessary that any man should leave his heart at home, when his body is present, or employ it on some thing else, when his lips are buied either in our *Liturgy* or that *Directory Prayer*.) nor, if I did so, should I think that the *Directories* order for worship should be rejected for this fault of others, if there were nothing else to be said against it. As for the *Peoples bearing a part in the Service*, which seems to referre to the responses, this hath had an account given of it already.

Only in the whole period put together, this seems to be insinuated, that the saving knowledge, and true piety, is no where to be had, but in those Sermons, which are not uttered in with the Liturgy; which we shall not wonder at them for affirming, who have a long time thus perswaded the people, that all saving knowledge is to be had from them, and their complies; and blasted all others for carnall men, of which many discriminative Characters were formerly given, as kneeling or praying at the time of entrance into the pulpit; but now it seems the use of the Liturgy supplies the place of all, as being incompatible with saving knowledge and true piety. If this be true, that will be a very popular plausible argument I confesse, and therefore I shall oppose unto it, that which I hope will not passe for boast either with God or Angels, that of the Sermons which have been Preacht since the Reformation in this Kingdome, and commended to the Presse and publick view, very few were Preacht by those that excluded the Liturgy out of the Churches, and that since this Directory came into use, and so made a visible discrimination among men, there hath been as much saving knowledge, i. e. Orthodox doctrine, and exhortation to repentance, Prayer, Faith, Hope,

Hope, and Love of God, Self-deniall, and readinesse to take up the crosse, (duties toward God) and to Allegiance, Justice, Mercy, Peaceablenesse, Meeknesse, Charity even to Enemies, (and the rest of the duties toward man) to be heard in the Sermons of those that retain the Liturgy, and as much obedience to those observable in the lives of those that frequent it, as is to be met with in the espousers of the Directory. If it be not thus, I confesse I shall have little hope, that God will suffer such a jewel as the Liturgy is, to continue any longer among us so unprofitably, and yet if men were guilty of this fault also, & the Liturgy of the unhappinesse of having none but such Clients, yet would not this be sufficient authority for any men to abolish it, any more then it will be just to hang him who hath been unfortunate, or to make any mans infelicity his guilt. I beseech God to inflame all our hearts with that zeale, attention, fervency, which is due to that action of Prayer in our Liturgy, and that cheerfull obedience to all that is taught us out of his Word, and then I am sure this argument or objection against our Liturgy will be answered, if as yet it be not.

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The next objection is the Papists boast, *that our Book is a compliance with them in a great part of their Service*, and so that they were not a little confirm'd in their *Superstition and Idolatry, &c.* Where I shall 1. demand, is there any *Superstition or Idolatry* in that part of the *Service* wherein we thus comply with them? if so, 'tis more then a *compliance with Papists*, 'tis in it selfe a down-right damning sin; and if there be not, but all that is *Idolatrous or superstitious* in their *Service* is reformed in ours, then sure this will be farre from confirming them in either of those, if they depend any thing upon our judgments, or our compliance. 2. 'Tis a little unreasonable, that they who will not believe the *Papists* in any thing else, should believe their boast against us, and think it an accusation sufficiently proved, because they say it; whereas this affirmation of the *Papists*, if it be theirs, (and not the *Assemblers* rather imposed upon them) is as grosse, though perhaps not as dangerous a fallity, as any one which the *Assemblers* have condemn'd in them. For 3. The truth is notorious, that our *Reformers* retain'd not any part of *Papish Service*, reformed their *Breviary* and *Processionall*, and

Masses.

Massé book, as they did their *Doctrine*, retained nothing but what the *Papists* had received from purer *Antiquity*, and was as clear from the true charge of *Popery*, as any period in either *Prayer* or *Sermon* in the *Directory*; which argues our *compliance* with the *ancient Church*, and not with them; the very thing that *Isaac Casaubon* so admired in this Church of ours, the *care of antiquity and purity*, proclaiming every where in his *Epistles* to all his friends, that there was not any where else in the world the like to be found, nor ever hoped he to see it till he came into this Kingdom. And sure there is no Solocism in this, that we being a *Reformed Church*, should desire to have a *Reformed Liturgy*, which hath alwaies had such a consent and sympathy with the *Church*, that it will not be a causeless fear, lest the *abolition of Liturgy* as farre as God in judgment permits it to extend, (the just punishment of them that have rejected it) be attended with the *abolition of the Church* in time, and even of *Christianity* also.

As for the *confirming of Papists in their Superstition by this means*. I desire it be considered whether it be a probable accusation, viz. 1. Whether the *rejecting* that which the *Papists* have from *antiquity*, as well as what they have *obtruded on*, or *super-added* to it, be a more likely means to winne them to hear us or reforme themselves, then our *retaining* with them what they retain from *Antiquity*, i. e. whether a *Servant* (much more whether a *Brother*) that is reprehended as much for his *diligence*, as for his *neglects*, for his *good and faithfull*, as for his *ill and false* services, be more likely thereby to be enclined to mend his faults, then he that is *seasonably* and *meekly* reprov'd for his *mis-carriages* only? It was good advice in that *ancient Epistle to Polycarpus*, ascribed to *S. Ignatius*, τὸς λοιποῦς ἐν ταύτῃ τῇ πόλει, *meeknesse is the best means to bring down the most pestilent adversary*, and the resemblance by which he expresses it as *seasonable*, παροξυσμὸς ἐμπεροχῆς παύει, *Fomentations are most proper to allay any exasperation of humors*. And 'tis *Hippocrates's* advice, that the *Physician* should never go abroad without some *μαλὰ γμάτα*, *lenitives or mollifying applications about him*; It seems there was nothing of so daily approved use as those. And that will avow this method of complying with adversaries, as farre as we may, to

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be a *probable* and a *wise*, as well as a *Christian* course, to bring them from their Superstition, and not to confirm them in it. And another *use* there is wherein the *Papists* themselves confesse this compliance was *Politick*, to take all scruple out of the heads and hearts of the People of England, concerning the lawfulness of this Reformation, (This is the opinion of the *Papists*, exprest in a Book call'd *Babel and Jerusalem*, or *Monarchomachia Protestantum*, subscribed by P. D. M. but conceived to be *Patisons* p. 314.) that they might conceive, that the Service and Religion still continued the same, but was translated into *Englische* only, for their better edification, and so, saith he, it was indeed very *politickly* handled. 2. Whether that which drives away all *Papists* from all kind of communion or conversation with us, from all hearing of our Preaching or Doctrine, be more likely to work them over to our side, then that which permits them to come to our Churches with us. For this is notoriously known; that as our Liturgy now is, and was framed in *Qu. Elizabeths* dayes, the *Papists* did for ten years together, at the beginning of her Reign, come to Church with us, and so continued, till the *Popes* excommunicating the *Queen* and our Nation, made it so appear unlawful for them. And perhaps but appear too, for an account might be given of this business, that it is no way unlawfull (by his own principles) to a *Papist*, remaining thus, to come to our Churches, and be present at our Liturgy, and (if that be thought an objection or reproach against us, I shall then adde) not only to ours, but to that Service which is performed according to the Directory also, the only difference being, that if both by them were conceived lawfull, (as by mistake, I believe, in them neither now is) our Liturgy would bee more likely to attract them, then the Directory; And this we conceive not such a fault as to offer any excuse for it, (for if *S. Paul* by being a Jew to the Jew, could hope to gain the Jew, why should not we (without being *Papist* to the *Papist*, but onely Christians in those things wherein they are so too) expect to gain the *Papist* also? For supposing this to be, as you call it, a compliance with them, sure 'twere a more *probable* gaining way, then to denounce enmity to all, whom they ever convert with; I meane to the primitive Liturgies for no other crime, but because they made

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use of them. Who are best Diviners in this matter, they, or we, experience may perhaps hereafter prove. In the mean, I cannot imagine, but *Liturgy* and *moderation*, and *charity*, may be able to bring in as faire a houle of *Profelytes*, to convert as many *Papists* to us, or at least to *confirm* *Protestants*, as an *Ordinance* for *Sequestration* of all their goods, and *Halter*, and a *Directory* will be able to doe, yea with an *Ordinance* for the *Ordination* of *Ministers* by meer *Presbyters* too, call'd in to assist them.

And whereas 'tis added in that same Section, that the *Papists* were very much encouraged in that expectation, when upon the pretended warrantablenesse of imposing of the former Ceremonies, new ones were daily obtruded upon the Church. 1. I demand an occasion of that phrase [*pretended warrantablenesse of imposing of Ceremonies.*] May any Ceremonies be imposed or no? if they may, then an act of Parliament may certainly do it, and such was that which confirm'd our *Liturgy*, and so the warrantablenesse not pretended; if not, why then do you impose *entring the Assembly not irreverently*, p. 10. and *taking their places without bowing*? For that generall, and that negative is notation of some Ceremony, if it have any sence in it. The phrase [*not irreverently*] prescribes some reverence, there being no middle betweene those two, and consequently the forbidding of the one being a prescription of the other. For I shall aske. Is keeping on the hat irreverence at that time? If it be, then pulling it off, or not keeping of it on is a Reverence then required; And if this be avoyded by saying, that this is only there directed, not commanded. I reply, that an Ordinance prefixt for the establishing that direction, requiring that what is there directed, shall be used, amounts to a prescription. The same may be said of *causing the Man to take the Woman by the right hand in Marriage*, in the Directory, which is the prescribing of a Ceremony, as much as if the Ring had been appointed to be used there also. 2. I answer, that we know not of any Ceremonies which have been obtruded or forced on any which the Law hath not commanded, (or if there had, this had been nothing to the Liturgy, nor consequently to be fetcht in as a part of a charge against it;) That of *bowing at the entrance into the Church*, is the most likely to be the Ceremony here spoken of, and yet that is neither a new one (never by any Law or

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Canon turn'd out at the Reformation, but only not then imposed under any command, and since *disused* in some places) nor yet was it lately imposed or obtruded on the Church, but on the other side in the *Canon* of the last so hated Convocation, (which alone could be said to deal with the Church in this matter) it was only recommended, and explained, and vindicated from all mistake, and then the practice of using of it left to every mans liberty, with the caution of the *Apostle*, that they that use it should not condemne them that use it not, nor they that use it not, judge them that use it. 3. That the warrantableness of imposing the former Ceremonies was no means or occasion of obtruding new daily, but rather an hedge to keep off such obtrusion; for when it is resolved by Law, that such Ceremonies shall be used, 'tis the implicite intimation of that Law, that all other uncommanded are left free, and that, without authority, (as the word [*daily*] supposes the discourse here to mean) no other can be obtruded. For sure 'tis not the quality of Law to steale in illegall pressures, but to keep them out rather, to define and limit our Liberty, not to entrall us, to set us bounds and rules of life, not to remove all such. But then 4. That it may appeare of how many truths this period is composed (every one of them with the helpe of one syllable a [*not*] set before the principall verbe, able to become such) I shall adde that the very obtrusion of such Ceremonies, if they had been obtruded, would never have encouraged a rational *Papist* to expect our return to them, but only have signified that we meant by complying with them, as far as it was lawfull, to leave them without excuse, if they did not do so too, comply with us in what they might, and restore the Peace and Union of Christendome by that means. This with any moderate *Papist* would most probably work some good, and for the more fiery *Jesuites*, I am confident none were ever more mortally hated by them, then those who were favourers of the Ceremonies now mentioned, and for the truth of what I say, you are obliged to believe that passage in *Romes Master-piece*, which you appointed to be set out, wherein the King, and the late Archbishop of Canterbury, were by the Popish contrivers designed to slaughter as Persons whom they despaired to gain to them: but that any of the now Assemblers were so hated, or so feared, or thought so necessary

cessary to be taken out of the way, we have not yet heard, but are rather confident that if a *pention of Rome*, or a *Cardinals cap*, will keep them long together to do more such work as this, so reproachfull to the *Protestant Religion*, they should be so hired, rather then dissolve too speedily.

In the next place, 'tis found out by experience, that the *Liturgy* hath been a great means to make and encrease an idle and unedifying Ministry, which contented it selfe with set formes made to their hands by others without putting forth themselves to exercise the gift of Prayer. To this I answer, that those Ministers are not presently proved to be idle and unedifying which have been content to use the *Liturgy*. I hope there may be other waies of labour, beside that of *extemporary Prayer* (which can be no longer a labour then while it is a speaking.) For 1. I had thought that these men might have acknowledged Preaching and Catechizing, the former at least, to have been the work of a Minister, and that an edifying work, and that sure those men have been exercised in, who have retain'd the *Liturgy* also. 2. Study of all kind of *Divine learning*, of which the haters of *Liturgy* have not gotten the inclosure, may passe with sober men for a labour also, and that which may tend to edification, if it hath charity joynd with it, and that may be had too, without hating the *Liturgy*. But then 3. I conceive that this *Directory* is no necessary provision against this reproached idlenesse, or unedifyingnesse in any that were formerly guilty of them in the daies of *Liturgy*. For sure the labour will not be much increased to the Minister, that shall observe the *Directory*, because either he may pray *ex tempore*, which will be no paines, but of his lungs and sides in the delivery, or else a forme being composed by any, according to the *Directory* (which is in effect a *Forme* it selfe,) he may thenceforth continue as idle as he who useth our forme of *Liturgy*, and hee which hath a mind to be idle, may make that use of it, and that you acknowledge, when you interpose that caution P. 8. [that the Ministers become not hereby slothfull and negligent] which were wholly an unnecessary caution, if this *Directory* made idlenesse impossible; and if a caution will serve turne, the like may be added to our *Liturgy* also, without abrogating of it. And for the edifying, I desire it may be considered, whether the ex-

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travagancies and impertinences, which our experience (as well grounded as that which taught these men this mystery of the *idle unedifying Ministry*) bids us expect from those who neglect *set formes*, do more tend to the edifying of any then the use of those Prayers which are by the piety and judgment of our *Reformers* composed, and with which the *Auditory* being acquainted, may with uninterrupted devotion goe along and say, *Amen.*

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And whereas 'tis added in this place, that our *Lord Christ* pleaseth to furnish all his servants whom he calls to that Office with the gift of Prayer. I desire 1. That it may be shewed what evidence we have from any promise of Christ in his word, that any such gift shall be perpetually annex by him to the *Ministry*; I beleve the places which will be brought to enforce it, will conclude for *gifts of healing, making of Psalmes*, and other the like also, which Ministers do not now adaaies pretend. 2. I would know also why Christ, if he do so furnish them, may not also be thought to help them to the matter of their Prayers (in which yet here the *Directorie* is fain to assist them, and pag. 8. supposes the Minister may have need of such help and furniture,) as well as the *forme of words*, in which the Liturgy makes the supply. 3. I shall not doubt to affirme, that if the gift of Prayer signifie an ability of Praying in publik without any premeditation, discreetly and reverently, and so as never to offend against either of those necessities, every Minister is not furnisht with this gift, some men of very excellent abilities wanting that suddaine promptnesse of elocution, and choice of words for all their conceptions. others being naturally modest and bashfull, and not endued with this *charisma* of boldnesse, which is a great part, a speciall ingredient of that which is here called the gift of prayer. And even for those which have the former of these, and are not so happy as to want the latter, that yet they are not sufficiently gifted for Prayer in Publick, experience hath taught us by the very creditable relations of some, who have fallen into so many indiscretions, that we say no worse in that performance. 'Tis true that God enableth men sufficiently in private to expresse their necessities to him, being able to understand sighs and groanes, when words are wanting, and as well content with such Rhetorick

rick in the Closet as any, but this is not peculiar to Ministers, and for any such ability in publick, there will not be the like security, unlesse the language of *sighs and groanes*, without other expressions be there *current* also, which appears by some, who are forced to pay that debt to God in that *coyne*, having through unthriftinesse *provided* no other; and yet 'twere well also if that were the worst of it, but the truth is, *blasphemy* is somewhat worse then *saying nothing*.

The last objection is, That the continuance of the Liturgy would be a matter of endlesse strife and contention in the Church, and a snare to many godly Ministers, &c. to the end of that page. Where 1. Is observable the *temper and resolution* of these men, of whom such speciall care is taken, which makes it so necessary for them, not only to *strive and contend*, 1. against *established Law*. 2. *about formes of Prayer*, (which sure is none of the prime *Articles of the Creed*) but also to *strive for ever*, which being observed, it seems 2. That they have a very charitable opinion of all us who are *assertors of Liturgy*, that we will never *strive or contend* for it, for otherwise the *strife* may be as endlesse upon its taking away. And sure in ordinary judging (if they be not sure that none are *contentious*, but their *favourites*) we see no reason, why the introduction of a *new way of worship*, should not be more matter of *strife*, and so also a snare to more (if any can be *ensnared or scandalized*, but they) then the continuance of the old *established Liturgy*. Where, by the way, the *snare* they speak of seems to signifie that which catches and entraps their *Estates* and not their *Soules*, causeth them to be *persecuted*, &c. which is a notable *paralogisme* and *fallacy* put upon the Scripture use of that phrase, if we took pleasure in making such discoveries. But then 3. We desire experience may be judge, and upon the sentence which that shall give, that it may be considered, whether upon the ballancing of the Kingdome, it will not be found that a far greater number are now at this time *offended at the Directory*, and thereby *ensnared in their Estates*, if they lye within your power, then formerly at any time (I shall adde in *all times* since the *Reformation*, put together) ever were by the *Liturgy*.

As for that passage which is added in the close of this Section, that in these latter times God vouchsafeth to his People more

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and better means for the discovery of error and Superstition.] Though this sounds somewhat like his Divinity who makes the power of resisting Kings, to be a truth which God pleas'd to reveal in these latter times, for the turning Antichrist out of the World, but hid in the primitive times, that Antichrist might come in, yet I shall not now quarrell with it (because 'tis possible it may have another sence, and I would not deny any thing but what is apparently and inexcusably false) but from thence assume, 1. That I hope God vouchsafeth these means to them, that use the *Liturgy* also; For if it must be supposed a sinne, to continue the use of it, 'tis not, I hope, such a wasting sinne, as to deprive men of all grace, even of the *Charismata*, which un-sanctified men may be capable of, and of means of knowledge, which is but a common grace, and therefore I must hope that the phrase [his people] is not here meant in a discriminative sence (like the *Montanists* forme of *nos spirituales*, in opposition to all others, as *animales & psychici*) to signifie only those that are for the *Directorie*, for then let them be assured, Gods gifts are not so inclosed, but that *Oxford* is vouchsafed as plentifull means for the discovery of error and superstition, as *London*; and have, among other acts of knowledge, discovered this one by Gods blessing, (which again I shall mention) that there may be as much error and superstition in rejecting of all *Liturgy*, as in retaining of any, in opposing Ceremonies, as in asserting them, a negative (as I said) touch not, tast not, kneele not, bow not, as well and positive Superstition; as also that there be errors in practice, as well as doctrine, *ἀπειθεία*, infidelities against the Commandements, and Sermon of Christ in the Mount, as well as against the Creed it selfe, and that imposing of Lawes on the King and Kingdome by the Sword, abolishing *Liturgy*, setting up *Directories* by that sterne way of arguments, those carnall weapons of militia or warfare, when they are not only practised, but asserted for lawfull, are errors, damnable errors also, and such as are very near the ordinary notion of Superstition, the teaching for doctrines the Commandements of men, I would I might not say of ----- also. But then 2. All this being supposed of Gods granting better means of knowledge now, then formerly, I shall yet interpose, that sure this is not a crutch of an unlimited extent, for there have been *Apostles*, which had better means then we, and they that were

were *nearest* them, (and knew their doctrines, and practices, better then it is possible we should) had so also, nay *Universall* *Councells* meeting in the Holy Ghost, and piously and judiciously debating, had by the priviledge of Prayer, more right to that promise of Christs *being in the midst of them*, and *leading them into all truth*, then an illegally congregated *Assembly*; and all these have been greater favourers of *Liturgy* then any of equall authority with them have been of your *Directory*; And 3. If all were supposed and granted which you claime, yet still the means of knowledge now vouchsafed do not make you *infallible*, lay not any morall or physicall necessity on you to be *faullesse* or *errorlesse*, and therefore still this may be errour in you as probably, as *Liturgy* should be *Superstition* in us. And for *gifts of Preaching and Prayer*, I answer, if they are and have been truly *gifts*, others of former times may by the *Spirit* have had as liberall a portion of them, as we. For sure those dayes wherein the spirit was promised to be *poured out on all flesh*, are not these dayes of ours, or of this age, exclusively to all others; Of this I am confident, that some other ages have had them in such a measure, as was most agreeable to the propagating of the Gospell, and if that were then by *forming* or *using* of *Liturgies*, why may it not be so at this time also?

Having given you my opinion of these passages, and yeelded Sect. 21. to them for quietnesse sake, a *limited truth*, I must now adde, that if they be *argumentative*, and so meant as a prooffe that these *Assemblers* are likely to be in the right, while they *destroy Liturgy*, although all the Christian world before them have asserted it, this will be a grosse piece of insolency and untruth together; a taking upon them to be the only *People of God*, of these latter times, nay to have greater *judgment, knowledge, gifts*, then all the whole *Christian World*, for all Ages together, including the *Apostles* and *Christ himselfe*, have had. For all these have been produced together with the sacrifice of *Jewes, Heathens, Mahometans* also, to maintain *set Pomes*; and though it be true, that some of late have found out many *Superstitions* that never were discover'd before, one or other almost in every *posture* or *motion* in Gods *Service*, yet this sure is by the helpe of an injustice in applying without all reason that title to those actions, and

and not by a greater sagacity in discerning, making many acts of indifferent performance, nay of *Piety* it selfe, go defamed and mourning under the reproach of *Superstition*, and not bringing any true light into the World, that before was wanting. This one *Odium* fastned on all *Orthodox Ministers* in this Kingdome at this time, of being *superstitious*, and the mistake of the true notion of the word which hath to that end been infused into many, (but is by a *Traſt lately printed* somewhat discover'd) hath brought in a shole of *Sequestrations of Livings*, which have been very necessary and instrumentall, to the maintaining of these present distempers. And now at length it proves in more respects then one, that what ever unfatiate hydropicall appetites are tempted to take away, is presently involved under that title, a name that hath an univerſall malignity in it, makes aay thing lawfull prize that is in the company. God will in time display this deceit also.

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- Having mentioned these so many reasons of their *abolishing our Liturgy*, i. e. their so many *slanders* against our *Church* and *Church-men*, all which if they were true, hang so loose and so separable from *Liturgy*, that they cannot justify the *abolition* of it; At length they shut up their suggestions with [*Upon these and many the like weighty considerations, and because of divers particulars contained in the Book, they have resolved to lay aside the Book*] where if the many considerations unmentioned be of no more truth or validity then these, and so be like weighty considerations, I acknowledge their prudence in not naming them, and think that no part of the World is like to prove the worse for this their reservednesse, only by the way a generall charge is nothing in Law, and in *generalibus latet dolus*, is a legall exception against any thing of this nature. But if they have any other which they conceive to be of any weight, they are very unjust and very uncharitable to us, thus to ensnare our *Estates* (the fault even now laid upon the *Prelates*) by requiring our approbation of their *Directory*, and conformity of our practice to it; and yet not vouchsafe us that conviction, which they are able, to satisfie us of the reasons of their proceedings. But the truth is, we shall not charge this on them neither, being made confident by the weaknesse of the motives produced, that they have not a-
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ny more effectually in store. And for the particulars contained in the Book, if there were any infirme parts in it, any thing unjustifiable, (which we conceive their *Conscience* tells them there is not, having not in this whole Book produced *one*, and yet their *charity* to it not so great, as to cover or conceal any *score of sins*) yet would not this inferre any more then only farther *Reformation* of the Book, which is not the design against which we now argue.

And having proceeded to so bloody a sentence upon such (*μαρτυρία ἐκ ἱστορίας*, in the Gospell phraſe) *testimonies* and accusations so *unſufficient* and *unproportionable* to ſuch a *condemnation*, they could not but force the opinion that would be had of the action, and the ill and odious conſequents that would attend it, which therefore to keep off, is the next endeavour, by profeſſing that what is done, *is not from any love of Novelty*. And truly 'tis well you tell us ſo, for otherwiſe the ſemblance of that *love* and other actions, might have perſwaded us mortalls, who ſee but the outſides, ſo to judge. And ſtill notwithstanding the affirmation (which is not of much value in your own cauſe, unleſſe we had more *testimonies* of the Authors *infallibility*, then this *Preface* hath afforded us) the conſideration of the *matter* and *termes* of the *change* from what and to what, of the no manner of advantage or acquiſition by it to recompence all the *diſadvantages*, the great temerity, if not impiety to boot, in ſeparating from this *nationall*, and in ſcorning and deſying the practice of the *Univerſall Church*, and the great *illegality*, that I ſay no worſe, of your action and the preparatory ſteps of motion to it, may tempt us to affirme, that it muſt needs be a *love of novelty*, even a *Platonick love*, as the phraſe is now a dayes, a *love of novelty*, as *novelty*, without any other hoped for reward, without any other avowed deſign in ſeeking it; for if there be any other which may be own'd, I am confident it hath already appeared by what hath been ſaid, that this is not the way to it. But then 2. Such a profeſſion as this will not ſure ſignifie much, to *innovate*, and yet to ſay we *love not innovation*, to act with a proud high hand in deſpight of ſo much at leaſt of God, as is imprinted in the *Lawes* of man, and our lawfull *Superiours*, and then to excuſe it by ſaying *we love not to do ſo*, will out little al-

leviate the matter before any equall Judge. 'Tis certain there is something unlovely in the reproachfull name of *sinne*, how glibly soever the pleasures of it go down, yea and even in the *sinne* it selfe, it hath the *obies upon eggs*, the two *Cups* in *Homer*, more truly then that to which he applies it, its bitter and hatefull, as well as its sweeter lovelier parts, *extemplo quodcunq; malum committitur, ipsi Dissplicet*, and if men may leave and excuse to commit adultery so long, till they fall in love not only with the pleasure of it, but the very *sinfulness* of it, and the name and reproach also, we shall give them a good large space of *Repentance*: the short is, the mention of *Novelty* is an evidence that the Composers Conscience tells them, that what they now do is such, and 'tis not their not *loving* it (perhaps *onely thinking*, perhaps *only saying* they do not love it) which will much lessen the fault, but rather define it to be an act against *Conscience*, to be and continue guilty of so huge a *novelty*, when they professe they *love* it not.

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The next *envy* that they labour to avoyd, is the having an *intention* to *disparage* the Reformers, of whom they are *perswaded*, that were they now alive they would joyn with them in this worke. This is another *σαςον παρρησιον*, to blanch your actions with contrary intentions, to do that which is most reproachfull to the Reformers, to obliterate, or which is worse, to defame their memory (whom yet at the beginning you called *wise* and *pious*) and then say you *intended* them no *disparagement*, nay to make them repent and retract after their death (i. e. to put them in a kind of Purgatory) to undertake for them that they have *changed* their minds, and not only that they are now content to part with that finally out of the Church, the short temporary losse of which, one of them (*Arch-Bishop Cranmer* in one of his letters published by *Miles Coverdale*) laments as the severest part of the Persecuters tyranny toward him, viz. that they would not permit him the use of the *Common-Prayer-Book* in the Prison; but withall that they are grown zealots too, are content to act most illegally and seditiously to cast it out. The judgment of this matter we leave to any arbitration. 1. Whether it be likely that they would joyn, against Law to take that away, which they compiled, or make all *prescribed* Formes unlawfull, who

who did not think any *fit in publick*, but those which were prescribed. 2. Whether any man can have ground of such persuasion, when they dyed in the constant exercise of it, and have sent them no message from the dead of their change of mind. 3. Whether it be not strongly improbable, that they of the first Reformation, who in *Qu. Maries* dayes flying and living in *Franch fort*, and there meeting with the objections that have been produced by our new Reformers, maintained the *Booke* against them all, would now if they were return'd to us from a longer exile, disclaime all that they had thus maintain'd. 4. Whether it be not an argument of a strong confidence and assurance, (which is the most dangerous mother of Schisme and Heresie imaginable) of strong passions and weak judgments, to think that all men would be of their side (as *Hacket* thought verily that all *London* would rise with him, as soon as he appear'd in *Cheap-side*) upon no other ground of that persuasion mentioned, but only that they are of it, which is but in effect as the same *Hacket* did, shewing no evidence of his being a Prophet, but only his confidence, which produced all kind of direfull Oathes that he was, and hideous imprecations on himselfe, if he were not so. That which is added by way of honour to those Martyrs, that they were excellent instruments to begin the purging and building of his house, may be but an artifice of raising their own reputation, who have perfected those rude beginnings, or if it be meant in earnest, as kindnesse to them, 'tis but an insignificant civility, to abolish all the records of their Reformation, and then pay them a little prayse in exchange for them, Martyr their ashes (as the Papists did *Fagius* and *Bucer*) and then lay them down into the earth again, with a dirge or anthem, defame the Reformation, and Commend the Reformers, but still to intimate how much wiser and Godlier you are, then all those Martyrs were.

Thus far they have proceeded *ad amolendum invidiam*; Now Sect. 25. to the positive motives, of setting up this great work of innovation, and those are 1. To answer in some measure the gracious providence of God which at this time calleth upon them for farther Reformation: What they should mean by the gracious providence of God in this place, I confesse I cannot guess, (if it be not

a meer name to adde some credit to the cause) unlesse it be the prosperity and good successe of their *Armes*; which if throughout this Warre they had reason to brag or take notice of (as sure they have not, but of Gods hand many times visibly shewed against them, in raising the low estate of the King, ^{with all} as well ble means, and bringing down their mighty strengths, as the *Septuagint* makes God promise to fight against *Amalek* ^{αμαλεικ}, by secret hand, by invisible,) yet sure would not that justify the taking up of those *Armes*, much lesse be able to consecrate all other sins, that those *Armes* may enable any to be guilty of. Tis the *Turke* Divinity, as before I intimated, to passe sentence on the action by the prosperity of the man, to make one killing of a Father villany and sacriledge, because the design is aim'd at mis'carrie, and another of the same making an heroick act, that God was pleas'd with, because it brought the designer to the Kingdom: And therefore, I beseech you, look no longer on the cause through the deceiveable and deceitfull glasses of your conceited victories, but through that one true glasse the word of *Christ* in the New Testament; and if that call you to this farther Reformation, go on in Gods name; But if it be any else that calleth you, (as sure somewhat else it is you mean, for if it were Gods word you would ere now have shew'd it us, and here have call'd it Gods word, which is plain and intelligible, not Gods providence, which is of an ambiguous signification) if any extraordinary revelation however convey'd to you; this you will never be able to approve to any that should doubt your call, and therefore I shall meekly desire you, and in the bowells of *Christian compassion* to your selves, if not to your bleeding Country, once more to examine seriously, what ground you have in Gods Word, to satisfie conscience of the lawfullnesse of such attempts, which you have used, to gain strength to work your Reformation; and this we the rather desire to be shewed by you, because you adde, that having consulted with Gods holy word, you resolve to lay aside the former Liturgy, which cannot signify that upon command of Gods word particularly speaking to this matter, you have done it, for then all this while, you would sure have shewed us that word, but that the word of God, hath led you to the whole work in generall, which you have taken in hand, and therefore that

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that is it, which as a light shining in so dark a place, we require you in the name of God to hold out to us.

After this there is a second motive, the *satisfaction of your own consciences*. This I cannot speak to, because neither I know them, nor the grounds of them, save only by what is here mentioned, which I am sure is not sufficient to *satisfie conscience*, (phancy perhaps it may) only this I shall interpose, that it is possible your own *consciences* may be *erroneous*, and we are confident they are so, and then you are not bound to *satisfie* them, save only by seeking better information, which one would think might be as feasible a task as *abolishing of Liturgy*.

Sect. 26.

Next a third motive is mentioned, that *you may satisfie the expectation of other Reformed Churches*; To this first I say, that this is not the rule for the *reforming* of a *Nationall Church* *autonomous*, and *independent*. And such I conceive, the *last Canon of the Council of Ephesus*, will by consequence conclude this of *England* to be; and its being so is a sufficient plea. 1. To clear us from all shew of *Schisme* in *Separating* from the *Roman Church* (to which we were not, according to the *Ephesine rule*, subjected as a part) though we reformed our selves, when the *Pope* vehemently required the contrary, and would not himselfe be reformed; and from the *Church universall*, of which we still remain a *member undivided*. 2. To answer this motive of our *Assemblers*, by telling them that in the *reforming* such a *Church* (as this of ours, if not by others, yet by *them* is acknowledged to be) the care must be, to do what the *head* and *members* of the *Church*, shall in the fear of God resolve to be fittest; and not what *other Churches expect*; for if that were the rule, it would be a very fallacious and very *puzzling* one, the *expectations* of severall *Churches* being as *severall*, and the choice of some difficult; which of them was fittest to be answer'd. But then secondly, what the *expectation* of *other Churches* have been in this point, or what the *reasons* of *them*, we do not punctually know, only this we do, that after your *soliciting* of many (which is another thing, somewhat distant from their *expecting*) we hear not of any, that have declared their concurrence in opinion with you in this: But on the contrary, that in answer to your Letter directed to the *Church of Zeland*, the *Wallachrian Classis* made this return to you, that

Sect. 27.

they did approve, set and prescribed formes of publique Prayer, as profitable and tending to edification, quite contrary to what you before objected of the Offence to the Protestant Churches abroad, and now of their expectation, &c.) and give reasons for that approbation, both from Texts of Scriptures, and the generall practice of the Reformed Church, avouching particularly the fore-mentioned place of Calvin, and conclude it to be a precise singularity in those men who do reject them. And now, I beseech you, I speak your knowledge, and instance in the particular, if any Church have in any addresse made to you, or answer to your invitation, signified their expectation that you should abolish Liturgy, or their approbation of your fact, able to counterballance this censure from the pen of those your friends thus unexpectedly false upon you. Some ingenuity either of making good your assertion of the Churches or else of Confession that you cannot, will be in common equity expected from you.

Sect. 28.

The desires of many of the Godly among your selves (which you mention as a fourth motive for abolition) will signify little, because how many suffrages soever might be brought for the upholding of Liturgy, those who are against it shall by you be called, the godly, and that number what ever it is, go for a multitude. But then again, Godly they may be, but not wise, (piety gives no infallibility of doctrine to the possessor) at least in this point, unless you can first prove the Liturgy to be ungodly; nay they that rejoiced in it, were, as you say, godly and learned, and they that made it wise and pious, & therefore sure some respect was due to the wise, as well as godly in the abrogation. And yet it may be added farther, that the way of the expressing of the desires of those whom you mean by the Godly, hath been ordinarily by way of Petitions, and those it cannot be dissembled have been oft framed and put into their hands (I say not by whom) even in set prescribed Formes, not thinking it enough to give them a Directory for matter, without stinting their Spirits, by appointing the words also. This shewes that the desires of those many of the Godly, are not of any huge consideration in this business, and yet I have not heard to my remembrance of any Petition, yet ever so insolent, as to demand what you have done (in answer

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it seems to some inarticulate groans or sighs) the abolition of all Liturgy.

The last motive is, That you may give some publique testimony of your endeavours for uniformity in divine worship promised in your Solemn League and Covenant. To this the answer will be short, because it hath for the main already been considered.

1. That the *Covenant* it selfe is *unlawfull*, which therefore obliges to nothing but *Repentance*, and restitution of a stray Subject to his Allegiance to God and the King again. 2. That there is one speciall thing considerable of this *Covenant*, which will keep it either from obliging or from being any kind of *excuse* or *extenuation* of the crimes that this action is guilty of, and that is the *voluntary taking* of that *Covenant on purpose*, thus to *enslave* your selves in this *obligation*, to do what should not otherwise be done; We before told you, that *Herods oath* would not justify the *beheading* of *John*, and shall now adde, that if some precedaneous hatred to *John*, made *Herod* lay this *designe* before hand, that *Herodias's Daughter* should *dance*, that upon her *dancing* he would be vehemently *pleas'd*, that upon her *pleasing* of him he would *swear* to give her any thing she should *ask*, even to halfe his *Kingdome*, and the same *compact* appoint her to make such a *Petition*, to take *John Baptist's head* for her reward, (as 'tis not unlikely, but that as *Herodias* was of counsell with her Daughter, so *Herod* might be with *Herodias*) if the *train* I say, lay thus, sure *Herods oath* would take off but little from the crimson dye of his *murder*, but rather superadde that sin of deep *Hypocrisie*, of making *piety*, and the *Religion* of oaths, a servant and instrument to his *incest* and *murthering* of a *Prophet*. And then I shall no farther apply, then by asking this question, did you not take this *Covenant on purpose* to lay this obligation upon you, and now pretend that for your *Covenants sake*, you must needs do it? If you cannot deny this, O then remember *Herod*. But if you took the *Covenant* without any such *designe*, but now find your selves thus ensnared by it, then rather remember the times to get out of that *snare*, and not to to engage your selves faster in it. 3. I answer, that if by *uniformity* be meant that among our selves in this Kingdome, the taking away our *Liturgy* by *Ordinance*, while it remains estab-

Sect. 29.

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blisht by valid Law, is no over-fit *means* to that end, nothing but a new *Act*, and an *assurance* that all would be obedient to that *Act*, can be proper for that purpose; and I am sure there are some men in the World, whom if such an *Act* displeased, the obedience would not be very *uniforme*; what ever it may seem to be when better *Subjects* are supposed to be concluded by it. But if it be *uniformity with the best reformed Churches* (as your *Covenant* mentions) then 1. That *uniformity* in matters of *Form* or *Ceremony* is no way necessary, (*Communion* betwixt *Churches* may be preserv'd without it) nor near so usefull, as that other among *our selves*, and therefore the bargain will be none of the most thriving, when that acquisition is paid so dear for, *uniformity with strangers* purchased with *confusion at home*, as bad a market, as unequall a barter, as if we should enter upon a *Civil Warre*, for no other gain, then to make up a *Peace* with some *Neighbour Prince*; which none but a mad Statelman would ever counsell. But then 4. The *Covenant for such uniformity*, obliges not to make this *Directory*, which I shall prove. 1. By the verdict of those themselves which have taken the *Covenant*, of whom many, I am confident, never conceived themselves thereby obliged to *abolish Liturgy*, there being no such *intelligible sence* contained in any branch of the *Covenant*, any such *intention* of the *imposers* avowed at the giving of it. 2. Because we conceive we have made it manifest, that that part of the *Covenant* which mentions *uniformity with other Best Reformed Churches*, doth not oblige to *abolish Liturgy*, not only because the generall matter of the *Covenant* referres unto the *Government*, and not to the *Liturgy*, but because this of *England*, as it now stands establishd by *Law*, is the *best Reformed*, both according to that rule of *Scripture*, and standard of the *purest Ancient Church*; For which we have also the testimony of *Learned Protestants* of other Countries, preferring it before their *owne*, and shall be ready to justify the *boast* by any *test* or *explication*, that shall be resolved on fit to decide this doubt or competition between this of ours; and any that you shall *Vote* or *name* to be the best.

Sect. 30.

The like challenge we shall also make in return to a tacit intimation of yours more then once false from you in this *Preface*,
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and in the body of the *Directory*, p. 40. and 73. viz. that the *Church of England* hath hitherto been guilty of *Superstition* in her *Liturgy*. To which we first reply by desiring, that you mention any one particular wherein that accusation may appeare to be true, (and we hereby undertake to maintain the contrary against all the learnedst in that *Assembly*) which if you will not undertake to *specifie and prove*, you must acknowledge to be guilty of great *uncharitableness* in *affirming*. I shall not be so uncharitable as to wish that the judgment of the *Civill Law* may be your doome, and the sentence that belongs to *Superstition* be the reward of your defamation, I shall not say so much as the *Lord* reprove, by way of imprecation, but once more repeat, *Lord lay it not to your charge*.

Upon these grounds you proceed, that [*having not consulted with flesh and blood, &c.*] This sure in *St. Pauls* phrase, *Gal. 1. 16.* signifies not *consulting* with men, though *Apostolicall*; as *consulting* with them is opposed to immediate revelation from *Heaven*, and then sure your *Assembly* was very *spirituall*, and very *heavenly*, for with them you confesse to have *consulted*, but if you mean by the phrase, in a larger sense, *earthly or humane interests*, I shall only ask, whether all the actions which have proceeded from you are so visibly divine and unmixt with earth, so apparently uninterested, that your own testimony should be sufficient to give credit to this affirmation?

Sect. 31.

Having said this, you proceed to the conclusion, that you resolved to *set up the Directory*, and in it to *hold forth such things as are of divine Institution in every Ordinance*, and other things be set forth according to the rules of *Christian Prudence*; agreeable to the generall rules of the word of *God*. And now 'tis a little strange, (but yet that which my temper obliges me to desire may still be my fate, when I fall upon a Controversie with any) that we which have been at such distance all this while, should just now meet at parting, that such contradictory premises, should beget the same conclusion; For there is not a better Rule in the World, nor any which I would rather chuse to be judged by in this matter, then that which is here proposed by you; Only I desire a little importunately to be advertised, where it is that the *Compilers of our Liturgy* have swerved from it. Where you have swerved,

Sect. 32.

we have instanced in many particulars in our *Answer to the Ordinance*, and shall now once for all demand, what *rules of prudence* oblige you to turne those many severals there mentioned out of the *Service of the Church*, every one of them tending to *edification directly*, over and above the agreeablenesse of each to the generall rules of *Scripture*, in particular, whether it be agreeable to *Christian Prudence* to abolish a *Liturgy*, which hath been so piously and discreetly framed, by those who have seal'd our *Reformation* with their blood, and instead of it to bring in a *voluntary* way of serving God in a *Nationall Church*, where there be many thousand *Parishes*, and no such promise of divine *inspiration* or *enthusiasme*, but that there may be still some number of those *Ministers*, who will not be able to speak constantly in the *Congregation*, so as in the *presence of Angels* they ought to speak. The experiments that have given us reason thus to fear, and desire prevention of the like, we are again tempted to adde unto this paper, but we delight not to demonstrate them guilty of *Blasphemies*, who have accused us of *Superstition*. We desire this fault may be cured by some milder *recipe*.

Sect. 33. As for that which in passing you say, that by your *Directory* *Ministers may be directed to keep like soundnesse of Doctrine*, this indeed is a prerogative of the *Liturgy*, (which hath alwayes been used as an *hedge* to keep out *errors*, and to retain a *common profession of Catholick verities*) but cannot belong to your *Directory*, which hath neither *Creed* nor *Catechisme*, nor one *Article of Religion*, or *Doctrine* asserted in it, but leaves that wholly to the Preacher whose doctrine that it should be sound at all, or agree with the doctrine of all other Preachers, and so be like sound, here is no *provision made*.

Sect. 34. We have thus call'd your Preface also to some tryall, and found it of such a composure and temper, 1. So many variations from truth (which one that desires to be civill, must be unjust if he do not call them so) that we cannot with any pleasure give an account of our judgement of them. 2. So many unconcluding premises, Affirmations, which if they were all supposed true, would never come home to abolition, and among all the heap, so no one truth which is of *importance* or weight toward that conclusion, that now we conceive we have discharged the task,
given

given the Reader such a view of the inward parts of this spacious fabrick, that he will not wonder, that we are not so passionately taken with the beauty, as to receive at a venture whatsoever is contain'd in it; For supposing there were never an unseasonable *Direction* in all the Book following, yet the reception of that, being founded in the *abolition* both of *ours*, and of *all* Liturgy, the *Christian prudence agreeable to the Word of God*, which is here commended to us, obliges us to stop our ears to such slight temptations, and never to yeeld consent, to the but laying aside that *forme of Service*, which we have by *established Law* so long enjoyed, to the great content and benefit of this *Nation*; though God knowes some have not made so *holy*, others so *thankful* an use of it, as it deserved of us, some neglecting it, others *standing*, and so many bringing *worldly hearts* along with them, which though they are great evils, under which this divine Liturgy hath suffered, yet being the *infirmities*, not the *crimes*, the *croffe*, which hath made it like unto our Saviour, in being *spit on*, *revil'd*, and *crown'd with thornes* (for such he calls the *cares of this world*, the most *contumelious* part of the *suffering*) and not at all the *guilt* (being wholly *accidental* and *extrinsecal* to it) must never be exchanged, for the *certain evils*, *naturall* and *intrinsecall* to the no-Liturgy, and withall the greater mischiefes which may probably follow this alteration; for all which patience and submission, we have not the least kind of invitation, save only that of the noyse, and importunity of some enemies, which should it be yeelded to, would, I doubt not, be resisted and prest again, with the *Petitions* of many thousands more, importuning the return and restitution of the Liturgy again; unlesse by this means the Devill should gain an absolute and totall manumission, cast off all his trashes, and presently get rid of both his enemies, *Religion*, and *Liturgy* together.



A Postscript by way of Appendix to the two former Chapters.

Sect. 1.

THe truth of all which we have hitherto spoken, if we have not sufficiently evidenced it already, will abundantly appear by one farther testimony, which is *authentick* and undeniable to them, against whom we speak. And it is, (what the providence of God, and the power of truth hath extorted from them) their *own confession*, in a book just now come to my hands, called, a *Supply of Prayer for the Ships that want Ministers to pray with them, agreeable to the Directory established by Parliament, published by authority*. From which these things will be worth observing, 1. That the very body of it is a set forme of Prayer, and so no *Superstition in set formes*. 2. That their *publishing* it by *authority*, is the prescribing of that forme, and so 'tis lawfull to prescribe such formes. 3. That the title, [*of Supply of Prayer*] proveth that some there are, to whom such *supplies* are *necessary*, and so a *Directory* not sufficient for all. And 4. That [*its being agreeable to the Directory*.] Or as it is, word for word form'd out of it, (the Directory turn'd into a Prayer) sheweth, that out of the Directory a Prayer may easily first be made, and then constantly used, and so the Minister ever after continue as *idle* without exercising that gift, as under our Liturgy is pretended, and so here under pretence of *supplying the ships*, all such idle *Mariners* in the ship of the Church are supplied also, which it seems was foreseen at the writing that preface, to the *Directory*, where they say, the *Minister may if need be, have from hem some helpe and furniture*. 5. That the Preface to this new Work entitled, *A reason of this work*, containeth many other things, which tend as much to the retracting their former work, as *Judas's throwing back the money* did to his repentance.

P.8.

Sect. 2.

As 1. That there are thousands of *Ships* belonging to this *Kingdome*, which have not *Ministers* with them, to guide them in *Pray-*

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er, and therefore either use the *Common Prayer*, or no Prayer at all. This shewes the nature of that fact of those which without any objection mentioned against any Prayer in that book, which was the only help for the devotion of many thousands, left them for some Months, to perfect *irreligion* and *Atheisme*, and not *Praying at all*. And besides these ships which they here confesse, how many *Land-companies* be there in the same condition? how many thousand families which have no *Minister* in them? of which number the *House of Commons* was alwaies wont to be one, and the *House of Lords*, since the *Bishops* were removed from thence, and to deale plainly, how many *Ministers* will there alwaies be, in England and Wales, for sure your care for the *Universities* is not so great as to be likely to worke *Miracles*, which will not have *skill*, or *power*, or *gift*, (which you please) of *conceiving Prayers* as they ought to do? and therefore let me impart to you the thoughts of many prudent men (since the newes of your *Directory*, and abolition of our *Liturgy*) that it would prove a most expedite way to bring in *Atheisme*; and this it seems, you do already discern and confesse in the next words, that the no prayer at all, which succeeded the *abolishing of the Liturgy*, is likely to make them rather *Heathens* then *Christians*, and hath left the *Lords day* without any marke of piety or devotion: a sad and most considerable truth, which some persons ought to lament with a wounded bleeding conscience, the longest day of their life, and therefore we are apt to beleeeve your charity to be more *extensive*, then the title of that book enlarges it, and that it hath designed this *supply*, not only to those ships, but to all other in the like want of our *Liturgy*. Your only blame in this particular hath been, that you would not be so *ingenuous*, as *Judas* and some others, that have soon *retracted* their precipitous action, and *confest* they did so, and made *restitution* presently, while you, rather then you will (to rescue men from heathenisme caused by your abolition) restore the Book again, and confesse you have sinned in condemning an *innocent Liturgy*, will appoint some Assembler, to compile a poor, sorry, piteous forme of his own, of which I will appeale to your greatest flatterer, if it be not so low that it cannot come into any tearmes of comparison, or competition, with those formes already prescribed

scribed in our book; and so still you justify your error, even while you confesse it.

Sect. 3.

2. That 'tis now hoped that 'twill be no griefe of heart to full Christians; if the thirsty drink out of cisterns, when themselves drinke out of fountaines, &c. which is the speciall part of that ground, on which we have first formed, & now labour'd to preserve our Liturgy, on purpose that weaker Christians may have this constant supply for their infirmities, that weak Ministers may not be forced to betray their weakness; that they that have not the gift of Prayer (as even in the Apostles times there were divers gifts, and all Ministers, had not promise to succeed in all, but one in one, another in another gift by the same spirit) may have the helpe of these common gifts, and standing treasures of Prayer in the Church, and (because there be so many of these kinds to be looked for in a Church) that those which are able to pray as they ought, without a forme, may yet in publick submit to be thus restrain'd, to the use of so excellent a forme thus set before them, rather then others should be thus adventur'd to their own temerity, or incur the reproach of being thought not able; and then this providing for the weak, both Minister and People, will not now, I hope, be charged on the Liturgy, by those, who hope their supply of Prayer will be no griefe to others.

Sect. 4.

3. That these Prayers being enlivened, and sent up by the spirit in him that prayeth, may be lively prayers, and acceptable to him, who is a spirit, and accepts of service in spirit and truth. Wherein. It appears by that confession, that as the place that speaks of worshipping in spirit and truth, is not of any force against set prayers, so neither is that either of the Spirits helping our infirmities, belonging, as it is here confessed most truly, to the zeale, and fervor, and intenseness of devotion infused by the Spirit, and not to the words wherein the address is made, which if the Spirit may not infuse also, in the use of our Liturgy, and assist a Minister and Congregation in the Church, as well and as effectually as a company of Mariners in a ship, I shall then confesse that the Directory first, and then this Supply, may be allow'd to turne it out of the Church.

Sect. 5.

Lastly, That in truth though Prayers come never so new, even from the Spirit, in one that is a guide in Prayer, if the Spirit do not quicken
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and enliven that prayer in the hearer that followes him, it is to him but a dead forme, and a very carcase of Prayer, which words being really what they say, a *truth*, a perfect *truth*, and more soberly spoken, then all or any period in the Preface to the *Directory*, I shall oppose against that whole *Act of abolition*, as a ground of confutation of the principall part of it, and shall only adde my desire, that it be considered *what Prayers* are most likely to be thus quickned and enlivened by the *spirit* in the hearer, those that he is master of, and understands and knowes he may joyn in, or those which depend wholly on the *will* of the Speaker, which perhaps he *understandeth not*, and never *knowes* what they are, till they are delivered, nor whether they be fit for him to joyn in; or in plainer words, whether a man be likely to pray, and aske most fervently he *knowes not what*, or that which he knowes, and comes on purpose to pray. For sure the *quickning* and *enlivening* of the *Spirit*, is not so perfectly *miracle*, as to exclude all use of *reason* or understanding, to prepare for a *capacity* of it, for then there had been no need to have turn'd the *Latine Service* out of the Church, the *spirit* would have quickned those *Prayers* also.

CHAP.



CHAP. III.

HAVING thus past through the *Ordinance* and the *Preface*, and in the view of the *Ordinance* stated and settled aright the comparison betwixt the *Liturgie* and the *Directory*, and demonstrated the *no-necessity*, but plain unreasonableness of the *change*, and so by the way insisted on most of the *defects* of the *Directory*, which are the speciall matter of accusation we professe to find in it, I shall account it a *Superfluous Importunity* to proceed to a review of the whole body of it, which makes up the bulk of that Book, but instead of insisting on the faults and infirme parts of it (such are, the prohibition of *adoration toward any place*, p. 10. that is of *all adoration*, while we have bodies about us, for that must be *toward some place*; the *interdicting of all parts of the Apocryphall Books*, p. 12. which yet the ancient Church avowed to be read for the *directing of manners*, though not as *rule of Faith*; the so frequent mention of the *Covenant* in the directions for *Prayer*, once as a *speciall mercy* of God, p. 17. which is the greatest *curse* could befall this *Kingdome*, and a great occasion, if not Author of all the rest, which are now upon it, then as a means of a *strict and religious Union*, p. 21. which is rather an engagement of an *irreligious Warre*; then as a pretious *band* that *men must pray* that it *never be broken*, p. 21. which is in effect to pray, that they may never repent, but continue in *Rebellion* for ever. Then as a *mercy* again, p. 37. as if this *Covenant* were the greatest *treasure* we ever enjoyed. Then the praying for the *Armies by Land and Sea*, p. 38. with that addition [for the defence of *King*, and *Parliament and Kingdome*] as resolving now to put that cheat upon God himselfe, which they have used to their Fellow-Subjects, that of *fighting against the King for the defence of him*, (*Beloved be not deceived, God is not mocked.*) Then affirming that the *Fons* were *superstitiously placed in time of Popery*, and therefore the Child must

must now be baptized in some other place, p. 40. while yet they shew not any ground of that accusation, nor never will be able to do. Then that the *customs of kneeling and praying by, and towards the dead, is superstitious*, p. 73. which literally it were, (*Superstitium cultus*) if it were praying to them, but now is farre enough from that guilt. And lastly, that the *Lords day is commanded in the Scripture to be kept holy*, p. 85. the sanctification of which we acknowledge to be grounded in the Scripture, and instituted by the Apostles, but not commanded in the Scripture by any revealed precept. (The first that we meet with to this purpose, is that of Ignatius Epist. ad Magnes. ΜΗΚΕΤΙ ΕΥΣΑΒΒΑΤΙΣΜΟΥ, ΙΣΤΡΑΖΕΤΑΙ ΟΥΣ ΕΠΙΧΡΕΙΣ ΤΩ ΝΟΜΩ. *Let us therefore Sabbatize no longer: Let every Christian celebrate the Lords day*, which saying of an Apostolick writer being added to the mention of the *Lords day* in the New Testament is a great argument of the Apostolicke institution of that day, which the universall practice of the Church ever since doth sufficiently confirme unto us, and we are content and satisfied with that authority, although it doth not offer to shew us any command in the Scripture for it. And then you may please to observe, that the same Ignatius, within a page before that place forecited, for the observing of the *Lords day*, hath a command for *Common-Prayer*, and I conceive for some set *Forme*, I shall give you the words, ΠΑΝΤΕΣ ΕΝ ΤΩ ΔΟΥΤΩ ΕΝ Τῷ ΕΣΟΔΩ ἡμῶν συνερχέσθε, μία ψινος ἕω κοινῆ, εὐχῆς. *Let all meet together to the same, whether action or place in Prayer, Let there be one Common-Prayer, one mind, &c.* and Clem. Alex. to the same purpose, the Altar which we have here on Earth, is the company of those that dedicate themselves to Prayers, as having κοινὴν τῶν καρδιῶν ἡμῶν ψαλὸν, a common voice, and one mind, which cannot well be, unless there be some common *Forme* by all agreed on.) Instead I say of pressing these or the like frailties upon this work, which will argue the Composers of it to be men and fallible, I shall rather desire to expresse and evidence my charity (& my endeavor to read it without any prejudice) by adding my opinion, that there be some things said in it (by way of direction for the matter of Prayer, and course of Preaching) which agree with wholesome doctrine, and may tend to edification, and I shall not rob those of that approbation which is due to them,

nor conceive our Cause to need such *perish* meanes to *sustaine* it; Being not thereby *obliged* to quarrell at the *Directory* absolutely as a *Booke*, but onely as it *supplants* the *Liturgy* (which if it had a thousand more *excellencies* in it then it hath, it would not be *fit* to do.) And being willing to give others an *example* of *peaceablenesse*, and of a resolution to *make* no more *quarrells* then are necessary, and therefore *contributing* my part of the endeavour to conclude this one as soon as is possible: And the rather because it is in a matter, which (if without detriment to the *Church*, and the *Soules* of men, the *Book* might be universally received, and so the *experiment* could be made) would, I am confident, within very few years, as soon as the pleasure of the *change* and the *novelty* were over, prove its owne largest confutation, confesse its own *wants* and *faults*; and so all but *mad men* see the error, and require the *restoration* of *Liturgy* againe. This I speak upon a serious observation and pondering of the *temper* of men, and the so *mutable* habits of their *minds*, which as they are *παλιμβολοι*, easily changed from good to evil, so are they (which is the difference of *men* from *lapsed Angels*) *εμεταβολοι*, easily reduced also to their former state again, when *reason* comes to them in the *coole* of the day, when the *heat* of the *kindnesse* is past, and a *satiation* hastning in its stead, or if it prove not so well, yet falling from one *change* to another, and never coming to *stability*. How possible this may prove in this particular, I shall now evidence no farther, then by the *parallell* *vehement* dislikes, that the *Presbyteriall* Government hath already met with among other of our *reforming Spirits*, very liberally expressed in many *Pamphlets* which we have lately received from *London*, but in none more fully then in the *Epistle* to the *Book* entituled, *John Baptists*, first charging the *Presbyterians* (who formerly exclaimed against *Episcopacy* for *stinting* the *spirit*) that they began to take upon them to establish a *Dagon* in his throne, in *stinting* the whole worship of the God of Heaven, &c. and in plain words without mincing or *dissembling*, that they had rather the *French King*, nay the great *Turk* should rule over them, then these. The only use which I would now make of these experiments is this, to admire that blessed excellent *Christian* grace of obedience (and contentment with our present lot, whatsoever it be, that brings not any necessity of sinning on us.) I mean, to commend to all, in matters of

inadvisable

indifference, (or where *Scripture* hath not given any immediate rule, but left us to obey those who are set over us) that happy choice of submitting, rather than letting loose our appetites, of obeying, then prescribing; A duty, which besides the very great ease it brings with it, hath much of *virtue* in it, and will be abundant reward to it selfe here on earth, and yet have a mighty reward remaining to be paid to it in Heaven hereafter; which when it is heartily considered, it will be a thing of some difficulty to invent or feigne a heavier affliction to the meek and quiet spirit, a more ensnaring piece of treachery to the Christian Soule, (I am sure to his Estate and temporall prosperity) then that of contrary irreconcilable commands, which is now the case, and must alwaies be when Ordinances undertake to supersede *Laws*, when the inferior, but ore-swaying power, adventures to check the Superior. Of which subject I have temptation to annex a full tyde of thoughts, would it not prove too much a *ταρσύν*, and be most sure to be so esteemed by them to whom this addresse is now tendred. The good Lord of Heaven and Earth encline our hearts to keep that Law of his, *ἡς ἡ ἐντολὴ πρώτη ἐστὶν ταύτης* Eph. 6. 2. which is a prime Commandement, and that with a promise of secular Peace and abundance annex (if not confined) to it.

To conclude therefore, and summe up all in a word, we have The conclusion. discover'd by this brieve survey, the reasonableness of this act of *Gods providence*, in permitting our *Liturgy* to be thus defamed, though in all reason the *Liturgy* it selfe deserve not that fate, the no-inconveniencies so much as pretended to arise from our *Liturgy*, to which the *Directory* is not much more liable, the no-objection from the word of God against the whole or any part of it produced, or offered by you, the no-manner of the least or loofest kind of necessity to abolish it, the perfect justifiableness, and with all usefulness of set forms above extemporary effusions, the very many particulars of eminent benefit to the Church, and of authority in it, preserved in our *Liturgy*, but in the *Directory* totally omitted, and that in despite of all Statutes both of King Edward, and Queen Elizabeth, by which the Reformation of this Church is establish'd among us, and I trust shall still continue, notwithstanding the opposition of those who pretended

kindnesse, but now runne riot against this reformation, we have shew'd you also the true grounds of our ancestors rejoicing in our Liturgy, instead of the partiall imperfect account given of that businesse by your *Preface*, the wonderfull prosperity of this Church under it, contrary to the pretended *sad experience*, &c. and withall we have made it clear, that all the exceptions here proposed against the Liturgy, are perfectly vain and causelesse; as that it hath prov'd an offence, &c. the ordinary crime charg'd on those actions that are lyable to no other, and so that offence without a cause; that this offence hath been by the length of the service, which will only offend the prophane, and withall, is as observeable in your Service; by the many unprofitable burthensome Ceremonies, which have been shewed, neither to be many, nor unprofitable, nor burthensome, by the disquieting of Consciences, i. e. only of the unquiet, by depriving them of the Ordinance, i. e. those who would rather loose the Sacrament, then receive it kneeling, or reverently; that the offence was extended to the reformed Churches abroad also, and yet for that no one proof offered, nor Church named, that was so offended: and if there were, yet still this supposed offensivenesse, no just plea for any thing but Reformation. So also that by means of the Liturgy, many were debarred of the exercise of their Ministry, the suggestion for the most part a meer calumny, and that which was true in it, ready to be retorted upon these Reformers; that the Prelates have labour'd to raise the estimation of the Liturgy too high, yet that no higher then you would the value of your *Directorie*, to have it the rule for the manner of publick worship, or if they did, this is the fault of those Prelates, not of the Liturgy: who yet were said but to have labour'd it neither, not to have effected it, and even that labour or desire of theirs, to have amounted no higher, then *Calvins* Letter to the Protector would avow; that this hath been to the justling out of Preaching, which is rather a speciall help to it, and prescribes it, and allowes it its proper place, but hath oft the ill luck to be turn'd out by Preaching; that it hath been made no better then an Idoll, which if it be a fault in the Liturgy, is farre more chargeable on the hearing of Sermons, that the people please themselves in their presence, and lip-labour in that service; an uncharitable judging of mens hearts, and a crime to which
your

your Directory makes men as lyable as the Liturgy, that our Liturgy is a compliance with Papists, and so a means to confirme them in their Idolatry, &c. whereas it complies with them in nothing that is Idolatrous, &c. and by complying with them, where they do with antiquity and truth, it is more apt to convince them of their errors, and by charity to invite, then by defiance, that it makes an idle Ministry; which sure the Directory will not unmake, being as fit for that turne, either by forming and conning the Prayer there delineated, or by depending on present conceptions, as the Liturgy can be, that it hinders the gift of Prayer, which if it signify the elocution, or conception of words in Prayer, is not peculiar to the Minister, and for any thing else, hindring it no more then the Directory doth; that the continuance of it would be matter of endlesse strife, &c. which sure 'tis more reasonable to think of an introduction of a new way of Service, then the retaining of the old; that there be many other weighty considerations, and many particulars in the book, on which this condemnation is grounded, and yet not one of these mention'd, but kept to boil in their own breasts, if there be any, or which is more likely, falsely here pretended to inflame the reckoning; that they are not mov'd to this by any love of novelty, and yet do that which is most novell; that they intend not to disparage the Reformers, and yet do that which is most to their disparagement, that they do this to answer Gods providence, which never call'd them to this work; to satisfy their own Conscience, which if Erroneous, must not thus be satisfied; to satisfy the expectation of other Churches, which expect it not, or if they did, might rather conforme to us and satisfy us, and the desires of many of the Godly at home, whose piety is no assurance that their desires are reasonable, and yet are not known to have exprest any such desires; that they may give testimony of their endeavours for uniformity, whereas with other Churches, there is no such necessity of conforming in such matters, and within our selves, nothing is so contrary to uniformity, as this endeavour. And Lastly, we have learnt from them, a rule by which they pretend to forme their Directory, the agreeablenesse to the word of God and Christian prudence, and are most confident to justify our Liturgy by that rule, against all disputers in the World; And having now over and above all this, a plaine
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De concil. l. 2.
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Al. Aphrod. in
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confession under their own hands, in their *Supply of Prayer*, of justify all that we pretend to, and so being saved the pains of any farther superfluous confutation, we shall now leave it to the judgement of any rationall Lay-man in the *New Assembly*, to judge betwixt us and his fellow-Members, whose pretensions are most moderate in this matter, whose most like Christian, those that are to rescue and preserve, or those which to destroy. Thus in the *Councell of Nice*, holden before *Constantine and Helena*, in a controverſie of great importance, *Craton* and *Zenosimus*, not only *Lay-men* but *Heathens* were appointed judges or arbitrators only on this ground, because *Craton* a Philosopher would not possesse any worldly goods, and *Zenosimus* in time of his Consulship, never received present from any, saith *Jacoborius*: thus also *Eutropius* a *Pagan Philosopher*, was chosen umpire between *Origen* and the *Marcionites*, it being supposed, that such an one was as fit to understand their several claims, and judge according to Allegations and proofes as any; And if we fall or miscarry before such an *Aristarchus*, I shall then resolve, that a *Covenant* may waite a soule, (even drive the man into the field with *Nebuchadnezzar*) deprive it of those κοινὰ ἔννοια common principles of discourse, (by which, till it be debauched, it is εὐνοῖα χρηστὴ, able in some measure, to judge of truth, proposed and debated before it) and then I shall hope for more candor in the businesse from an intelligent heathen, then for him. My only appeale in that case shall be, to Heaven, that the host of Angels, may by the Lord of that host be appointed, to guard and assist that cause, and those Armies whose pretentions in this, and all other particulars, are most righteous, and most acceptable in his sight.

Doe not erre, my beloved Brethren.

Now the Lord of all mercies, and God of love and Peace, grant us to be like minded in all things, that we may joyne with one heart, and tongue, to praise him, and worship him, to blesse him, and to magnifie him for ever.

FINIS.

